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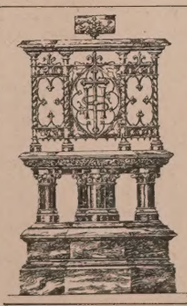

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The Living Church.

SATURDAY, APRIL 18, 1891.

ST. PAUL'S, WICKFORD, R. I.

(The old Narragansett Church.)

BY WM. J. BURGE.

When, in some far-off corner of the heart
Where childhood's many colored gems are stored,
The light of memory shows the choicest part
Of all the motley, long-neglected hoard,
I love to linger, wooed by retrospect,
And early scenes live o'er again unchecked.
Old forms of beauty pass in swift review
As fresh and bright as when those forms were new,
But none more frequent than the pictures fair
Enshrined within that dear old house of prayer.
I see my father in his surplice white,
His face illumined with celestial light,
Invoking blessings at the Throne of Grace
For all assembled in the holy place,
Yet not unmindful of the world at large
Perchance more needy than his little charge;
The lofty pulpit reached on either side
By winding steps—a structure viewed with pride,
The square box-pews like sheep pens 'gainst the walls,
The body-pews—those long and narrow stalls,
The gallery, for cosy seats renowned,
Sustained by modest pillars simply crowned,
The organ-loft by curtains hid from view
Where singers sat, and I the organ blew.
Oft did I feel the soothing influence
Of evening service steal through every sense,
And vainly strive with childish pride to keep
Rebellious eyelids from disgraceful sleep,
'Till some fresh turn the ritual would take
And suddenly I'd find myself awake!
E'en now I hear the rustling prayer-book leaves
Blend with the sparrow's twitter 'neath the eaves.
A child's ideal of the house of God
Whose aisles his infant footsteps oft have trod
Can never be effaced. Though he may roam
Through foreign cities, sit beneath the dome
Of vast cathedral, and with wonder gaze
On the elaborate, oppressive maze
Of Oriental temple's ornament—
Still he will turn, with inborn sentiment,
Fondly to greet the shrine where first he knelt
And vaguely, forcibly, God's presence felt.
Dear church! no more resound thy sweet bell-calls
Nor old-time voices echo from thy walls;
Yet though the inevitable flight of years
Should raze thee to the ground 'till naught appears
Save the forever consecrated spot
Where thou hast been, thou'lt never be forgot!

Pawtuxet, R. I.

THE Restoration Committee of Peterborough cathedral have accepted an offer of Dr. Arg'es, the new dean, to pave the recently-restored choir with marble, and to erect a bishop's throne at a cost of £2,500.

The enthronement of the Bishop of Worcester took place April 2, at the cathedral during Evening Prayer. The diocesan clergy, who were present in large numbers, assembled in the college hall and walked in procession to the cathedral. The day's services began with Holy Communion at eight A. M., followed by Morning Prayer at a quarter-past ten.

OCCASIONALLY a subscriber writes from the Atlantic sea-board expressing disappointment at not receiving his copy of THE LIVING CHURCH before Sunday. This is not the fault of the publisher, but of the post office. Subscribers who ought to receive the paper on Saturday will confer a favor by reporting *every failure* of the same, and we will endeavor to find out where the delay occurs.

IT is stated that Mr. James Hakes has decided to renew the proceedings against the Rev. J. Bell Cox, of St. Margaret's, Liverpool, for the enforcement of the monition served upon the rev. gentleman in regard to certain practices. Mr. Bell Cox was imprisoned for disregard of the monition, but was released under a writ of *habeas corpus* from the Queen's Bench. The papers in the fresh proceedings have been served upon Mr. Bell Cox.

THE stirring appeal of Bishop Boone for help in his distant field will stir the heart of the Church; we hope all our readers will heed it. A learned correspondent corrects the statistics we quoted in a recent issue from *The Pall Mall Gazette*. Dr. Rainsford seems to be making a bad matter worse by his unfortunate attempts at explanation. The convention season has commenced. The first report is that of Arkansas. That of Louisiana has not reached us in time for this issue. We are in receipt of many letters appreciative of the Vacation Club papers.

THE new Bishop of Worcester has signified his intention of convening a diocesan conference at the earliest possible date, September or October being mentioned. Bishop Philpott had a rooted aversion to clerical councils, even bolding aloof from the annual Church Congress, which has never visited his diocese. The new Bishop will change all that. He purposes to invite the Congress to Birmingham next fall, to encourage archidiaconal and ruridecanal conferences, and to foster a system of diocesan societies similar to those of Manchester, Salisbury, and Litchfield. Dr. Philpott, by the way, has removed to a quiet little house at Cambridge.

THE diocesan council of Louisiana has elected as assistant to Bishop Galleher, the Rev. Davis Sessums, rector of Christ church, New Orleans. Mr. Sessums, though a young man, has already made his mark, and won a commanding position in the Church. Gifted with great eloquence, and possessing a talent for administration, he will make an exceptionally good bishop. The diocese is to be congratulated upon its happy choice. It is to be hoped that the relief thus afforded will be the means of restoration to health of Bishop Galleher, whose condition has caused much anxiety to his friends. Mr. Sessums is the son-in-law of the Bishop, and thus to the earnest co-operation of the coadjutor will be joined the tenderness of filial affection.

THE late Canon Liddon had, as is well known, a great objection to being photographed or painted. Twenty years ago he had refused all requests to sit for his portrait; but the late Lord Beauchamp was so desirous of possessing a picture of him that he promised to endow Keble College with a sum of something like £15,000 if he would sit to George Richmond. This the Canon consented to do. Mr. Richmond's portrait was a very sympathetic rendering of the canon's beautiful face as it was in his prime. An engraving of the portrait has now been executed and is, we believe, on sale. The original picture will in future hang on the walls in Keble, having been bequeathed to that college by the late Earl.

A REMARKABLE scene was witnessed at the funeral of Miss Catherine Strutton, who was nurse to the present Czar. The deceased lady, who was eighty-one years of age, and had been forty-six years in the Imperial service, died in her apartments in the Winter Palace, whence the funeral procession started. The Emperor, his brothers, the Grand-Dukes Vladimir, Sergius, and Paul, walked abreast behind the hearse to the English church, through streets, the condition of which may be imagined, says the St. Petersburg correspondent to the *Daily News*, since the general thaw is melting the snow that has been lying all the winter. The Imperial party attended the funeral service, the Emperor sitting in the Embassador's pew. To the Smolenskoi Cemetery in the suburbs, the journey was made in carriages. At the grave the English clergymen were assisted by Russian choristers.

ARCHDEACON BLUNT has been appointed Suffragan-Bishop of Hull, in the arch-diocese of York. In 1871 he was collated by the late Archbishop Thomson, a prebendary of York, and appointed rural dean of Scarborough; in 1873 he was appointed archdeacon of the East Riding, and in 1882 canon residentiary of York. In 1881 he was appointed honarary chaplain to the Queen, and since 1885 has been chaplain-in-ordinary. He was select preacher before the University of Cambridge in 1886, and lecturer in pastoral theology in the Cambridge Divinity School in 1887. He has been a Fellow in King's College, London, since 1869. At Church Congresses he has taken a somewhat prominent part. It may be interesting to note that there were Bishops of Hull from 1534 to 1592, created under an Act of Parliament (15 Henry VIII.), but only of Robert Pursglove, consecrated in 1552, is anything known. A permanent reminder of the existence of that lost dignity exists in Bishop-lane, where the Bishop's palace of that day stood. His successor, if he had one, is not mentioned in ancient records, and with the close of the sixteenth century the office seems to have been allowed to lapse.

ONE of the sights of London during Lent (writes a correspondent) is certainly Canon Knox-Little at St. Paul's. Go there at the luncheon hour, and you will find a great crowd of all sorts and conditions of men gathered beneath the dome. Here sits a fashionable woman from the West End, and at her side a pale-faced, weary-looking seamstress; a little higher up a party of Americans. There are clergy of every grade and of all schools of thought in the Church. A group of city clerks are gathered together, hushed into silence by the solemnity of the place. In the far distance a couple of white-robed clergymen appear, and in a moment, with one accord the vast assemblage rises to its feet. The ascetic figure of the eloquent Canon mounts the pulpit stairs, gazing round for a moment. He bids his listeners pray, and then gives out his text. Now rising almost into a shriek, now falling into quietude, the wonderful voice rolls round and round the great hollow dome and down the long-drawn aisles as the preacher bids his hearers place their lives beneath the beacon-light of the Great Passion. When the sermon was over I hurried up to the gallery running round the dome that I might the better listen to the great waves of sound as that mass of humanity joined in Wesley's well-known hymn, "When I survey the wondrous Cross." A group of young workmen standing here together, joining heartily in the music, completed the cycle of "society" gathered within the great mother church of the saddest, weariest city in the world.

THE Rev. Dr. Rainsford seems to be in trouble. His late plausible explanation that his non-episcopal brethren were invited and officiated as laymen, appears to have been a boomerang. One of his non-episcopal brethren indignantly disclaims the imputation that he went to St. George's as a layman. We print his letter which appeared in *The New York Tribune*. We fear that it will make the big, breezy, muscular Dr. as indisposed as some things which he saw in the West:

To the Editor of The Tribune.

SIR:—I was the first of the non-Episcopal clergymen who made addresses in St. George's church this Lenten season. This morning I read Dr. Rainsford's letter to your paper, and am somewhat surprised at its contents. Certainly when I consented to preach in St George's it was with the understanding that I appeared there as an ordained clergyman, and not as a layman. The letter of invitation was addressed to me as "Reverend and Dear Sir," and therefore gave me to understand that it was as a clergyman that I was invited to officiate. When I reached the vestry one of the clergy of the church (I forget who it was) asked me if I would wear a gown, to which I replied: "Certainly." I do not know whether it is customary for laymen to be offered gowns in the Episcopal Church, but my impression was to the contrary. I accepted the gown because I regarded myself as ordained as well as the clergy of the Church who had invited me under the title of "Reverend and Dear Sir." Otherwise I would not have accepted the invitation to speak where, by accepting it, I should have put any implied stigma on the council that ordained me. If Dr. Rainsford meant that I should officiate as a layman, he should have said so in his letter of invitation, and then I could have governed myself accordingly, and should not have addressed me as he did, and then, when his brethren begin to find fault with him, expiate matters as he does in his letter to you. I honor and love the Dr., but feel that his present course is hardly consistent, for either he was not frank with those whom he invited, or he is afraid to meet the consequences of his action.

A. F. SCHAUFFLER.

Bible House, New York, March 31, 1891.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—During the progress of the great fire on Madison st., on Sunday afternoon and evening, the cathedral was in danger several times from burning brands. The damage done, however, was trifling.

All Saints' church, the Rev. M. H. Throop, rector, received as Easter gifts, a pair of Eucharistic lights, and also six vesper lights. The rector, in the course of his sermon on Sunday, took occasion to explain the symbolism of the lights. This parish is situated in a well-populated quarter, and is growing steadily. St. Luke's church also received an Easter present of candelabra.

The Rev. A. W. Mann spent Low Sunday in Chicago, holding two services and attending Confirmation at St. James' church. In the evening, he held a third service at Christ church, Joliet.

The deaf-mute Church people need a church of their own, with rectory and parish house, at a central and accessible point. The number of deaf-mutes in this great and growing city is already 800. Soon it will be over 1,000. New York, Philadelphia, London, and other English cities, have churches and mission chapels for their deaf population. Chicago should have a church, with accessories described above, without delay.

LA GRANGE.—This beautiful suburb is afflicted by an epidemic of scarlet fever, several deaths having occurred in Emmanuel parish. The Rev. Mr. Stone, the rector, has had his strength severely taxed in the heavy work entailed by the scourge. Among the deaths has been that of Alexander D. MacGill, Jr., a member of the choir, a most estimable and universally beloved young man. He made his Communion at Easter, and a few days afterward, his gentle spirit passed to the rest of Paradise.

LOCKPORT.—A revival of Church life has recently taken place in this old parish. The awakened interest was well sustained throughout Lent, and was shown by a joyful Easter. The large congregations, and the interest expressed, indicate a good degree of prosperity. The rector, the Rev. Thomas Hines, is laboring earnestly and with good results, in what at one time seemed to be a hopeless work.

MOMENCE.—The Easter services at the church of the Good Shepherd were of a very interesting character. The decorations were unusually fine. The 11 o'clock service was largely attended, and a sermon of unusual strength and breadth of thought was delivered by the rector. The musical portion of the services was well rendered. The evening service included a short sermon, but was otherwise given over to the children's services, which included the singing of carols, giving of gifts, together with some special rewards of merit to scholars who had performed particularly meritorious work. The pastor stated that the Sunday school was in a most flourishing condition. Prof. Little, the school's musical director, was presented with a beautiful book in recognition of his good work.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On the evening of the first Sunday after Easter, Bishop Potter visited old St. John's chapel, of Trinity parish, and confirmed a class of 120 presented by the Rev. P. A. H. Brown, minister in charge. The service was largely choral, conducted by the noteworthy vested choir of the chapel.

In connection with the chapter of St. Andrew's Brotherhood in St. Mary's church Mott Haven, within the city limits, a branch of Cadets of St. Andrew has been started. The Cadets are, among other things, undertaking the work to help poor boys in the squalid parts of the city.

On Easter Monday Bishop Potter confirmed at the church of the Holy Trinity, Harlem, the Rev. I. Newton Stanger, D. D., rector, the largest class in the history of the parish.

The sum of $10,000 for the new building of St. Agnes' Nursery, which was some time ago appealed for, has been nearly raised, and the erection of the edifice is now happily assured.

During the past week the plans for the Cathedral of St. John the Divine have been placed on public exhibition at the Academy of Design, 4th ave. and 23rd st. A great amount of public interest has been shown in the designs, and each plan has won a distinct set of admirers. As yet no clear leaning has been manifested to the work of any single one of the architects.

St. Mark's church, which was re-opened on Easter, as already announced in these columns, received a visitation of the Bishop on the evening of Tuesday in Easter week. The class represented the parish church and also St. Mark's mission chapel on avenue A.

The Rev. Dr. R. Heber Newton is out with a letter on the subject of the officiating in his church on Good Friday of ministers "not in Orders of this Church." In effect, he offers to exercise greater moderation in such matters hereafter, in view of their having scandalized the brethren. The letter of the Rev. Dr. Rainsford on the same subject, which was referred to in last week's issue, has made considerable stir among the denominations on account of his plea that the invitation to ministers of other bodies was not uncanonical because the Church allows lay preaching. In answer to this Dr. Schauffler has sent a letter to the press, protesting that he went to St. George's to preach on his own understanding that Dr. Rainsford by the invitation recognized "his orders," and that he wore a black gown on the occasion, thinking that by doing so he appeared as a regularly ordained minister; and he adds that he would not have been present in an Episcopal church on any other basis, had he rightly understood. On the other hand Dr. Lyman Abbott, who was also one of the preachers in St. George's, frankly admits in print his understanding that all preaching in an Episcopal church by one not episcopally ordained is lay preaching, and that from the point of view of the canon law, he, Dr. Briggs, and Dr. Washington Gladden in their religious addresses were laymen, not ordained clergymen.

The Church Temperance Society took an important new move on Thursday in Easter week, when a meeting was held in the guild room of Grace House, for the purpose of organizing a Woman's Auxiliary. Notwithstanding similarity of name the new society is to be entirely separate from the Woman's Auxiliary of the Board of Missions, and will wholly aid the temperance work. The rector of Grace church, the Rev. Dr. W. R. Huntington, presided, and ladies were present from the eight dioceses which it is proposed shall constitute a central department, and from which branches shall spread out over the country. Mr. Robert Graham, general secretary of the society, and others, made statements, and a committee was appointed on details of organization. On last Wednesday morning a further meeting was held, at which time a constitution and by-laws were formally adopted.

On Friday, April 3d, a meeting was held at the Reform Club, for the purpose of organizing a society affiliated with the Christian Social Union of England. The Oxford branch of the union had appointed a provisional executive committee with Bishop Huntington of Central New York, at its head, to initiate the movement in this country, and a number of these gentlemen including the Bishop, Archdeacon Mackay-Smith of New York, the Rev. Messrs. R. A. Holland, of St. Louis, W. L. Bull, of Whitford, Pa., W. D. P. Bliss, of Boston, Arthur Lowndes, of New Jersey, and Prof. R. T. Ely, of Johns Hopkins University, Baltimore, were present. The new organization was given the name of "The Christian Social Union of America. Bishop Huntington was elected president. Everett P. Wheeler, Esq., the Rev. E. N. Potter, D.D., LL. D., President of Hobart College, the Ven. Alexander Mackay-Smith, D.D., Archdeacon of New York, and the Rev. R. A. Holland, of St. Louis, were elected vice presidents. Prof. Ely, of Baltimore, was chosen secretary, and Mr. R. Fulton Cutting, treasurer. The executive committee was permanently constituted to include Everett P. Wheeler, Esq., and the Rev. Messrs. J. O. S. Huntington, and W. D. P. Bliss, and a numerous council, with representatives clerical and lay from different parts of the country, was appointed. The following statement of principles was put forth:

The Union consists of Churchmen who have the following objects at heart: (1), To claim for the Christian law the ultimate authority to social practice: (2), To study in common law to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; (3), To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love. Members are expected to pray for the well-being of the Union at Holy Communion, more particularly on or about the following days: The Feast of the Epiphany, the Feast of the Ascension, the Feast of St. Michael and All Angels.

Among the by-laws provision was made that any Churchman may become a member by subscribing to the platform and signifying his intention to the secretary. Local unions may be formed, and upon approval of the executive committee may be received as affiliated branches. The society has adopted as its official organ for the present, *The Economic Review*, published in England by the Oxford branch.

It is reported that the four congregations which assembled on Easter Day at St. George's church, the Rev. Dr. Rainsford, rector, numbered altogether between 7,000 and 8,000 souls.

A private individual has presented a house to the Rev. Dr. Huntington of Grace church, for use as a training school for deaconesses. The house fills a need that has up-grown from the systematic instruction for deaconesses some time since begun in the city, and which has had a variable degree of success. Dr. Huntington has now appealed for $100,000, with which to endow the proposed institution. It is intended to raise the amount through private subscriptions entirely.

The 22nd anniversary of the foundation of the Sisterhood of the Good Shepherd was celebrated in St. Ann's church, on last Tuesday morning. Bishop Potter was present, and the rector of the parish, the Rev. Thomas Gallaudet, D.D., who has all along been the chaplain of the order. The Bishop made an address. In New York City the Sisterhood works in St. Ann's, the church of the Heavenly Rest, and other parishes, doing public charitable work, and maintaining a training school for girls, (memorial of the former superior, Sister Ellen), at 417—419 W. 10th st. Besides this, it labors in the House of the Good Shepherd, Asbury Park, N. J., St. John's Home and Day School, Wilmington, N. C., St. Martin's church and Buttercup Cottage, a summer rest for working girls near Phila., and the Hospital of the Good Shepherd, Nashville, Tenn.

On the second Sunday after Easter a memorial service for the late Rev. Dr. Cookman, was held in the church of our Saviour. A sermon was preached by the Rev. Walter A. A. Gardner, and friends of the deceased priest were invited to be present. The congregation was largely composed of sailors from the surrounding shipping of that part of the harbor, the late Dr. Cookman having labored most earnestly among them for some time previous to his death.

The Bishop made a visitation on the morning of the first Sunday after Easter to the French congregation of the church du St. Esprit, under the charge of the Rev. A. V. Wittmeyer, and confirmed a class of nearly 40, of whom 14 were formerly members of the Roman Communion.

A special service for the guild of St. Elizabeth was held at the church of the Heavenly Rest, 5th ave., Sunday afternoon, April 12th, the sermon being preached by the rector of the parish, the Rev. D. Parker Morgan, D.D. The guild does an interesting charitable work in public institutions of the city, and is composed of ladies representing many parishes.

The necessity for removal of St. Luke's Hospital to another site, has now, it is understood, been seriously discussed by the authorities of the hospital. In view of recent sales in the neighborhood it is believed that $2,500,000 would not be too high a valuation for the splendid property at 5th ave. and 54th st. Members of the Union Club have expressed a desire to get possession, and to erect on the ground one of the finest club buildings in the city. As the selling price would enable the trustees not only to buy land, but also to erect larger and more modern structures in another part of the city, it seems probable that sooner or later removal will be definitely decided on. The suggested purchase of a large plot of ground near the site of the new cathedral, meets with favor.

GENERAL THEOLOGICAL SEMINARY.—Work was resumed on Monday, April 6th, after the Easter recess of ten days. During the recess the niches in the alabaster reredos in the chapel were filled with statues, with the exception of two not yet completed. The statues are of pure white marble, and are exquisitely harmonious with the reredos. The large central niche is filled with the figure of the Good Shepherd, on either side of which are SS. Peter and Paul. Immediately on each side of these are the four evangelists, two, SS. Matthew and John, being unfinished. The large niches at the ends are filled by the figures of Moses and Elijah. The whole forms a very complete object lesson, and adds very greatly to the beauty of this superb collegiate church.

On Tuesday evening, April 7th, the annual election of the officers of the missionary society occurred, resulting as follows: *Executive*, Mr. A. W. Jenks, of the diocese of New Hampshire; *vice-executive*, Mr. G. Y. Bliss, of the diocese of Vermont; *recording secretary*, Mr. H. L. Burleson, of the diocese of Milwaukee; *corresponding secretary*, Mr. H. H. Barber of the diocese of East Carolina; *treasurer*, Mr. J. W. Diggles, of the diocese of Pennsylvania.

The Commencement exercises will occur on Wednesday, May 20th.

MT. VERNON.—In May, 1890, was formed the parish of the church of the Ascension, and on the 13th of September, 1890, the vestry called the Rev. F. M. S. Taylor, M.A., of Paducah, Ky., to the rectorship of the parish, who began his official duties on October 12th, 1890. By the first Sunday in November there were 35 communicants. There are now 135. There have been baptized 22 persons. On February 26th, 1891, there were confirmed 43 persons, 40 of whom are adults, including six married couples. The attendance in the services has so constantly and steadily increased that immediate action is necessitated for the obtaining of a more commodious church. The Sunday school, under the able direction of its efficient superintendent, earnest officers, and faithful teachers, is in a very flourishing condition. Having begun with less than fifty scholars, it now has over 120 on its roll. The Ladies' Aid Society, through the indefatigable energy of its officers and members, consisting of over 40 ladies, has raised nearly $1,000 for parish and missionary purposes. The Ascension chapter of the Brotherhood of St. Andrew, consisting of 20 members; the Chancel Guild Committee; the Guild of St. Agnes, consisting of 18 young ladies, lately organized; the League of Ministering Children, a guild for little girls; and the Willing Workers, a guild for boys, are each and all helping in the good work of the parish. The treasurer's report shows $2,090.96 received, and $1,706.69 expended. There have also up to this date, been raised and contributed in the parish, in addition to the above amount, the following sums: Easter offertory (March 29th, 1891,) $1,216; Ladies' Aid Society, upwards of $1,000; Sunday school—for font, $90; Easter offertory, $51; expenses, $60; which makes altogether raised in seven months $4,407.96. The church itself, a handsome building, was given by Mr. Mark L. Freeman, and many valuable gifts have been presented to the parish by friends and parishioners.

SPRING VALLEY.—The congregation of St. Paul's parish have succeeded in paying off another installment of $100 on the in-

debtedness of the church, and interest in full to date. The amount of the debt is now $1100. The services in St. Paul's church on Easter Day were more than usually interesting. The church was very tastefully decorated, the chancel and altar being one mass of flowers. The musical portion of the service was under the direction of Mr. W. K. Armstrong, assisted by a numerous choir. The Rev. Thomas Stephens preached both morning and afternoon.

NEW CITY.—The ladies of St. John's par ish have presented the church with a very handsome chandelier, as an Easter offering. On Easter Day the Rev. George Greene of Carbondale, Pa., preached in St. John's church both morning and afternoon. The musical portion of the service was very beautiful.

YONKERS.—The Bishop visited St. John's church, recently consecrated, on the evening of Monday, April 6th, and administered Confirmation. On the same evening at a later hour, he confirmed a class at Christ church.

MORRISANIA.—On the evening of Wednesday in Easter week, the Bishop confirmed a class of more than 30 in St. Ann's church.

ARKANSAS.

The 19th annual council met at Trinity Cathedral, Little Rock, on Thursday, the 9th instant, fifteen parishes being represented. The Holy Communion was celebrated by the Bishop. The sermon was preached by the Rev. C. H. Lockwood, from St. Luke xxiv: 48: "We are witnesses of these things." Immediately after the services, the council was called to order by the Bishop, and organization effected by the re-election of the Rev. W. J. Miller as secretary, and appointment of the usual standing committees.

On re-assembling in the afternoon, the council listened to the reading of the Bishop's address, which noted in detail the work done throughout the diocese during the year, showing a gratifying progress. Five new clergymen have been added to the list, and none have withdrawn, though one has been lost by death. Steps were taken for the division of the diocese into missionary convocations, and the funds contributed to diocesan missions devoted to work in such convocations.

On the second day, the reports of the treasurers of various funds were read. The treasurer of the diocese reported all expenses paid, and a balance of $679 in the treasury. Col. L. H. Roots was re-elected treasurer. The diocesan fund for disabled clergy reported receipts, $210.78; disbursements, $137.75, leaving $73.03 on hand. The trustee of the Episcopate fund reported that the fund had increased about $1,000 during the year, and that its present value is $8,904.96. Mr. P. K. Roots having resigned his position as trustee of this fund, which he has held ever since it was created, the council by a rising vote expressed its thanks for his long and efficient services in care of this important fund. Mr. N. B. Trulock, of Pine Bluff, was elected to fill the vacancy. The rest of the day was spent in discussion of various proposed alterations in the canons. Some slight changes were adopted in the canon for the trial of ministers, which has now become somewhat famous, and it is believed that as the canon now stands it is a model of its kind.

The members of the Standing Committee were all re-elected, as follows: The Rev. Messrs. I. O. Adams, W. J. Miller and J. J. Vaulx, and Messrs. P. K. Roots and M. L. Bell.

On the third day, the committee on the state of the Church presented their report, which showed a very encouraging growth, both financially and numerically. The Rev. Dr. D. S. C. M. Potter having been hindered from attendance by the death of his wife, the council, by a rising vote, expressed their sympathy with him in his bereavement. Steps were taken for the organization of a diocesan choir association, with an annual choral festival. The diocese has now four vested choirs, and it is hoped that this movement may result in the formation of others. A resolution was passed that the next session of the council be held at St. Luke's church, Hot Springs. After the usual vote of thanks to their entertainers, the business sessions of the council were brought to a close on Saturday evening. All the clergy and most of the lay delegates remained over Sunday, when full choral services were held both morning and afternoon at the cathedral. The Rev. Geo. F. Degen was the preacher at the High Celebration, and the Rev. J. B. Whaling at Evensong. The Bishop, in a few words of fatherly counsel, bade the brethren farewell, and dismissed them with the apostolic benediction.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

CAIRO.—Easter Day was celebrated in Calvary church, the Rev. C. Vibbard, Jr., rector, in a way that it has not been celebrated for many years. The church was made bright and beautiful with plants and flowers placed there by loving hands and hearts. At the high celebration of the Holy Eucharist at 10:30, the rector was assisted by Mr. F. W. Cornell, a student at St. Stephen's, Annandale, who acted as server. The church was filled to overflowing, even the old unused gallery at the west end was filled. The rector preached from the text, Col. iii: 1, 2. This parish is in excellent working order now, and the people are all striving together for the good of the church. The parishioners are gathered in a large parochial guild of three chapters, and they have already purchased a large brass chandelier for the body of the church. A large and handsome brass pulpit lamp of exquisite workmanship was put in place by a member of the congregation. The guild is now working for a new organ, which, it is hoped, will be ready for use the coming summer. Cairo is a most beautiful town, nestling at the foot of the Catskill Mountains, and is a large summer resort. It is but 40 miles from Albany, the see city, and 100 miles from New York.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

PONTIAC.—At Zion church on Easter Even there were 22 Baptisms, and on Easter Day, at 10:30 A. M., the church was well-filled with worshippers. The potted plants, the new hangings for the lectern and pulpit, worked in gold on crimson plush, and presented by a lady member of the parish; the handsome new alms basin on the altar, and the fald stool, both the gifts of the junior warden; the music and the services, by their inspiration and tenor, at once with all the rest proclaimed that it was Easter Day. Many times was the chancel rail filled by the devout recipients of the Holy Communion, a very great number having participated in this holy rite. The offerings for parish needs and uses amounted to $171. At Evensong, at 6:30, a service of praise was held, at which the Sunday school were present. An immense white cross in the center aisle was so arranged that as each class brought a floral letter to put on the cross, the sentence, when completed, read, "Christ is Risen." The Sunday school offertory was $61.

DETROIT.—The Bishop visited St. George's church, and, Monday, April 6th, administered the rite of Confirmation. Nineteen candidates were presented by the rector. The service was beautifully rendered. The church was packed. The Bishop made a stirring and eloquent address to the large congregation. It is expected that the church will be able to pay off the debt of $2,000 this month.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

ELIZABETH.—The Lenten and Easter seasons at Christ church were this year distinguished by increased devotion and solemnity. On Good Friday there were continuous services; many remained the whole day engaged in prayer and meditation. The devotion of the Three Hours was preached by the rector, the choir assisting. The theme was Jesus the King. Every Friday afternoon during Lent, both at the parish church and at St. Paul's mission chapel, there was a special office of penitence for the children, at which appropriate addresses were delivered. The fruit of all this was manifested on Maundy Thursday, when the Bishop confirmed a class of 29, ten males and 19 females, of whom several were adults, besides a boy presented by the Rev. E. P. Miller, rector of St. Peter's, Perth Amboy, and on Easter Day, when, at the four Celebrations, 351 communicated. On that day according to custom, the parish church and St. Paul's mission chapel Sunday schools attended a joint service, Choral Evensong, in the parish church, the boys of the two vested choirs jointly rendering the music. As it was the 20th anniversary of the choir, established under the rectorship of the Rev. Dr. Stevens Parker, now of the church of the Redeemer, Brooklyn, the occasion was specially marked. The rector paid a graceful tribute to their voluntary and self-denying labors, as well as to the excellent way in which they rendered the music at every service. Of the original choir members still remain steadfast in their attendance Messrs. W. P. Barber, Walter Chandler, and Arthur L. Nichols, the last of whom had been a boy when the choir first sang 20 years ago. At Evensong the choir rendered the long service with such accuracy, artistic taste, and dignity as excelled all its previous efforts. "The Christian Year" formed the theme for the anthem, and comprised Sullivan's "Hearken unto Me," which illustrated Advent; Vincent's "There were shepherds," for Christmas; Elvey's "Arise, shine," for Epiphany; Malan's "Oh, Lord, my God," semi-chorus, *a capella*, for Lent; Gounod's "Oh, Day of Penitence," for Good Friday; "Weeping as they go their way," a lovely hymn, beautifully sung to the old tune Melford, by soprano, alto, tenor, and bass, for Easter Eve; Lott's magnificently jubilant "On the first day of the week," for Easter, and Lewis's "Ye men of Galilee," for Ascension Day.

Christ church now boasts a new, spacious, and handsome choir room, into which entrance is gained from the transept of the church on the one side, and the rectory on the other. A new sacristy, very large and very commodious, beautifully fitted up and most complete in all its details, adjoins it, and over all is a magnificent room, the rector's library and study. The three are comprehended in the one massive stone Gothic building, designed by the late Mr. Littell; a more perfectly arranged set of rooms could hardly be devised. St. Paul's mission chapel, built some years ago by the Guild of St. Paul, and recently enlarged by the addition of a chancel and library, is an important adjunct to the work of Christ church.

WESTFIELD.—The Easter Day services in Grace church were of the most impressive and appropriate character. The altar had been profusely decorated with flowers and trailing vines, its whole front being a mass of beautifully interwoven blossoms and foliage. The rector, the Rev. J. B. Jennings, was Celebrant and preacher, assisted by the Rev. W. R. Earle. On the Lord's Board were found the two customary lights. At night Bishop Scarborough preached to a large and appreciative congregation, administering Confirmation to six candidates. On the same evening, a beautifully carved black walnut lectern was presented to the parish by the Rev. Mr. Earle, as a memorial to his wife. On the shaft there is a brass plate upon which is inscribed "To the greater glory of God, and in loving memory of Lorannah Earle." The dedication was preceded by a tenderly touching and impressive address by the Bishop.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

On Thursday evening, April 2nd, at St. Mark's church, Grand Rapids, Bishop Gillespie confirmed a class of 50 persons, one a deaf-mute of the mission of the Rev. Mr. Mann, who was present to interpret. He also held two services during the day, at 10:30 A. M. and 3 P. M.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

LOUISVILLE.—The Three Hours' Agony of our Most Holy Redeemer upon the Cross was the special service during Good Friday at Christ, Grace, and Advent churches.

Easter Sunday Bishop Dudley visited Calvary parish, preached, and celebrated Holy Communion. After the sermon Confirmation was conferred upon 32 candidates whom the Bishop addressed. At night he visited Grace church, and delivered an eloquent discourse as to the historical and primitive observance of the Queen of Festivals. Confirmation was bestowed upon 32 postulants, whom the Bishop addressed. The service was choral throughout, by the vested choir of 30 men and boys.

Easter Even the Bishop visited Ascension mission, preached, and administered the rite of Confirmation to a class of ten, having in the afternoon of the same day (Saturday) bestowed the apostolic rite at Christ church upon six persons.

The ceremony of breaking ground for the foundation of the new St. John's church, was performed Monday after Easter, by Bishop Dudley, assisted by the new rector, the Rev. W. H. Barnwell. The first spadeful of ground was turned by young Stephen Barnwell, son of the former rector. The weather was cold and rainy, yet a large number participated in the service.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

BENNINGTON.—The daily Lenten services in St. Peter's parish were well attended with deep and increasing interest, the 'Three Hours' service on Good Friday especially, although three other services were held and well attended on that day. On Easter Day five services were held, including three celebrations of the Holy Eucharist. The parish, with greatly increased expenses, is contributing more money for all purposes, parochial and general, than ever before, and completes the year with a balance in the treasury. All the guilds report funds in hand. A large and well-equipped missionary box will be sent to North Carolina this week by the auxiliary. On Sunday a handsome litany desk of quartered oak was presented to the parish as a thank-offering. The parish possesses a full set of hangings, and also of altar linen with burses and veils of the appropriate colors. All these were made by members of the parochial guilds, Five of the six points are in peaceful use. The rector, the Rev. Wm. Bogert Walker, reports for the year: 19 Baptisms, 33 Confirmations, 90 Celebrations of the Holy Communion (13 private), with 2036 individual communions, 384 services, 248 sermons and addresses, 1377 parochial calls, 178 communicants.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

AUBURN.—St. John's church was beautifully decorated on Easter Day. An interesting feature of the occasion at night was the presence by special invitation of the Knights of Salem Town Commandery, F. and A. M., at which the rector, the Rev. J. B. Murray, S. T. D., who is or was Grand Chaplain of the State Grand Lodge, addressed the knights in a sermon of rare eloquence and power, reviewing the course of the crusades, and drawing a beautiful picture of the true aims of Christian knighthood. The sermon was listened to with profound attention and feeling. The knights were in full regalia and presented a handsome appearance. The chancel bore the standard of the red cross, and the legend, "*In Hoc Signo Vinces.*"

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

DUNKIRK.—At the annual Easter meeting of the vestry of St. John's church, it was voted to increase the salary of the rector, the Rev. W. W. Rafter, $300 per annum. This action is indicative both of the good financial condition of the parish, and of the appreciation of the people for their rector.

JAMESTOWN.—The services on Easter Day at St. Luke's church were well attend-

ed. The offering—a special one to meet deficiencies—was $1,100. At the children's service in the afternoon an offering of $50 was received from the Sunday school, for the Board of Missions.

ROCHESTER.—At the Easter services at St. Ann's the altar precincts were superbly decked with flowers and ablaze with Easter lights. The Paschal candle was a noted feature, and it will burn at the high Celebration until Ascension-tide. St. Ann's is as yet one of the minor churches of the diocese—a David among its brethren. Its existence seemed precarious until a few months since, when regular services were inaugurated and the Rev. J. L. Berne was called to officiate. At the impressive Easter services people had to leave for want of standing room.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

FARIBAULT.—The Easter services at Shattuck school this year have been more than usually hearty and beautiful. At the early Celebration at 6 o'clock some 60 cadets and other members of the school family commemorated the Resurrection by receiving the Holy Communion. As usual the school joined with the cathedral parish at the morning service which was a grand inspiring service attended by a crowded congregation. The music was beautifully rendered by the large choir of Shattuck school. The interest of the boys however centres about the 3 o'clock service in the memorial chapel, and no one went away disappointed. The chapel was beautifully adorned with Easter flowers. The choir of 45 voices never before sang so well, and though the day was outwardly dark and forbidding, it was a most joyous Easter whose impressions will not soon die out. The service was choral throughout, being intoned by the rector, who afterward preached on the Resurrection. The offering for missions in the diocese was $90.

On the first Sunday after Easter Bishop Gilbert made a visitation and confirmed a fine class of 12 boys. The service was a repetition of that for Easter, and the Bishop made a very earnest and practical address to those confirmed. A most interesting fact connected with this class illustrates the great power and influence of Church schools and the far-reaching effects of their religious life and instruction. There were representatives in it from seven different dioceses. Not many clergymen reach a constituency so widely dispersed, nor does it often fall to the lot of a bishop to give the "laying on of hands" to those whose homes are so widely separated.

The Rt. Rev. Mahlon N. Gilbert, D. D., made a visitation of the cathedral parish, the first Sunday after Easter, and confirmed a class of 29 presented by the rector. This makes a total of 142 persons presented by the present rector during the past three years in a community of less than 7,000 people.

WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

Easter Day dawned bright and fair upon Luling and Gonzales, and in both places the congregations greeted it with joy and gladness. Early in the morning the congregation and Sunday school united in the services at the church of the Annunciation; mite boxes were opened, the total being $15.75. Easter eggs and papers were distributed, and after a short address to the children, and the sermon to the grown people, the rector took the train for Gonzales, and the flowers used in the decorations were taken to the cemetery.

At the church of the Messiah, Gonzales, the children's festival was at night. The procession was formed at the rectory, and went into the church at 8 P. M., singing hymn 256, Hutchins' Hymnal. Full Evening Prayer was used. Mite boxes were opened, showing $16.56 for the Board of Missions. Easter eggs, some handsomely hand-painted, and Easter papers were distributed. Hymn 291, "Tell it out," was splendidly rendered. Nine little girls placed blocks with letters making the sentence, "He is risen," on the arms of a large floral cross, each one repeating an appropriate Scripture sentence. Bright Easter flowers were used in pots and vases and wreaths. Monday in Easter week after the Celebration in the morning, and Evening Prayer, the treasurer reported the parish entirely out of debt and some money on hand. The parish is in a healthy condition.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

RACINE.—The Easter octave was one of unusual devotion to the Church people here. Archdeacon Webber held a Mission of six days in the three mission chapels, Immanuel, Holy Innocents', and St. Stephen's. The meditations were chiefly on the Resurrection, and the attendance at every service was remarkable, the chapels being filled at many of the early Celebrations as well as at all later services in the day, and in the evening there was not standing room. On Sunday evening the Mission was concluded by a union service of the chapel congregations and St. Luke's parish, in the latter church. The building was filled to overflowing, and many were obliged to go away. Surely Church people of Racine have been greatly blessed by the visitations of this godly man, and the work must push forward with renewed energy and in a fuller understanding of the true worship of the Lord.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

CITY. — From the diocesan paper we learn that on Easter Day, St. Paul's procathedral, the Rev. F. W. Taylor, D. D., rector, was splendid in its lights and flowers; the Bishop was arrayed in his proper vestments of rochet, stole, cope, mitre, and episcopal ring. The whole service was grand, and worthy of the great Festival and of the diocese. The church was crowded and the rector announced that the heavy debt had been reduced more than half. After the service, one was confirmed in private, making 13 for St. Paul's. At 7:30 P. M., the Bishop visited Christ church, the Rev. F. W. Clampett, rector. A large congregation filled this new and beautiful church. The glad announcement was made that all the debts of the parish had been wiped out by offerings during the day, amounting to over $2,600.

EAST ST. LOUIS. — The Bishop visited this mission Maundy Thursday evening, confirmed a class of 15, preached to a large congregation, and addressed very earnestly those confirmed. The next day, Good Friday, the Bishop preached at the morning service and gave the Meditations at the Three Hours' service. The service was impressive.

Easter Day, though the weather was not pleasant, was the happiest in the four years of this mission. Sixty-six, including all confirmed the Thursday evening previous, received Communion at the first Celebration.

Daily Morning and Evening Prayer (according to the Prayer Book) are said in the chapel. Besides Morning and Evening Prayer on Sundays, there are two Celebrations of the Holy Eucharist. Every Holy day also has its Celebration at 7 A. M. A day school is another good work that has been going on for three years in this mission.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

ROCKVILLE.—The Passion service on Good Friday at St. John's church was well attended. The interest increased as the service advanced, few withdrawing, many coming in. Some of the Protestant ministers were present during a portion of the time. The like service of last year was the first of the kind held in the parish. Those who were present then, but hindered from attending this year, expressed their regret and their appreciation of the benefits derived.

Easter was very happily observed. The music was of a high order. In the evening service the solo was by the rector, the Rev. C. E. Ball, who is also the musical director of the choir. This service, as was also the Celebration, was choral, which is an advance upon former occasions in the history of this parish.

On Wednesday after Easter the Bishop of the diocese visited the parish, and in the afternoon, baptized the infant son of the rector. In the evening he confirmed 11 persons, a total of 49 persons confirmed in two years.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—A new mission has been organized at Clifton Heights, within the city limits, and named St. Matthew's. Sunday school is held each afternoon, followed by Evening Prayer, the Rev. G. B. D. Miller, of St. Augustine's, Benton, being in charge.

The annual meeting of the Orphans' Home Association was held on Easter Tuesday, the Bishop presiding. Reports from the secretary and treasurer showed the Home to be in good condition; $8,000 has been added to the endowment fund, $5,000 coming from the late Mrs. Virginia Smith by will, and $3 000 from Mr. Chas. Parsons, in memory of his wife. At present 54 children are being cared for. Changes were made in the by-laws, providing for a smaller number of women on the board of managers, and also for regular meetings of the board twice a month, instead of once as heretofore. The Lenten savings of the children have been larger this year than ever before, more than $700 having been already reported to the Bishop. The Bishop has issued a special appeal to his clergy, asking for an offering for missions on April 19th, in response to the call of the Presiding Bishop and the board of managers at New York.

MEXICO.—The death of the rector of St. Paul's parish, the Rev. J. A. Matthews, has saddened the hearts of his people. He was a devout, earnest priest, who had the power of winning the love of old and young, and it will be hard to find a successor.

PORTLAND. — St. Mark's mission and school is progressing well, having been now in existence six months. One of the two young men in charge, who has been acting as lay-reader, has been admitted as a candidate for deacon's orders. Canon Davis, of the cathedral, spent three days at the Mission, Easter week, celebrating the Holy Eucharist, besides officiating two evenings and one afternoon: 24 persons and children were baptized. During the Lenten season, daily service was held by the lay-reader, and an average attendance of 22 in a town of 150 inhabitants, testifies to a real appreciation on the part of the people.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

RUTHERFORD.—At Grace church on the octave of Easter the services were very largely attended. The rector, the Rev. F. J. Clayton, read Morning Prayer at 9:15, the Sunday school was held at 9:45. At 11 o'clock the full choral Celebration was conducted. The vested choir consisting of 20 boys and six men, rendered the beautiful service remarkably well. Under the training of Mr. J. E. Van Olinda, the choirmaster, the boys have attained considerable proficiency in a very short time. The choral Evensong was held at 8 P. M.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

GREELEY.—The interior of Trinity church was very tastefully decorated by the ladies for the festival of Easter. Flowers were placed in all the windows, hanging baskets with vines and flowers suspended over the aisle; and a new white altar and pulpit hanging, both trimmed and embroidered in old gold, was used for the first time. The early 6 o'clock Communion service was well attended. All seats were occupied at the mid-day services; there was a large attendance at the children's 3 o'clock service, when a little babe was christened, and a very good attendance at the evening service at 7:30. All felt encouraged by the interest manifested; for it was a very disagreeable stormy day. A class is being prepared for Confirmation by the rector of the parish, the Rev. F. W. Henry.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—At Easter-tide a beautiful brass memorial tablet was put in Christ church, in memory of the late James Aranson Cowing. The tablet was erected by the vestry, of which he had been a member for nearly 35 years.

The effort to complete the new St. Luke's church in time for opening on Easter, proved unsuccessful, on account of enlargement of the original task. It may not improbably, be two or three months before the church will be ready for the opening services. The congregation, both children and adults, are working with heartiness, under the energetic lead of the rector, the Rev. E. A. Bradley, D. D, to raise funds for the building expenditure. Many memorials, some of them very costly, will be put in.

On the evening of Friday, in Easter week, Bishop Littlejohn made a visitation of St. Ann's church, and confirmed a class of 62 persons. The Bishop made an earnest address to the candidates, and to the congregation that crowded the great church. Owing to temporary illness, the rector, the Rev. Reese F. Alsop, D. D., was unable to be present.

At the church of the Messiah, the chapter of St. Andrew's Brotherhood, which began with efforts at reaching young men in the parish, now conducts a mission Sunday school and service in the eastern part of the city. Since beginning there, the attendance has nearly doubled. One of the members devotes all his leisure time to visiting among the people in the neighborhood, while others distribute cards of invitation to the services. Some of the members are lay-readers, and assist in the evening service of the parish church. Another very practicable feature of their work is a "relief fund" for young men and boys. It is maintained by contributions from members of the congregation.

St. Peter's church, of which the Rev. Lindsay Parker is rector, has a flourishing young men's club, where young men of good moral character can spend a pleasant evening, with periodicals, daily papers, chess, backgammon, and other games. The managing committee has lately arranged a chess tournament, which is open to all members. A pleasant feature of the club is a social given once every month, when gentlemen can bring their lady friends. Music, recitations, and refreshments, are among the attractions on these evenings. The club is open every evening, and coffee is served nightly. Tickets are issued which entitle the holder to the privileges of the club for one week at a time, thus keeping the membership to active participants only, and giving it a life and vigor that have done much for its success.

ROCKVILLE CENTRE.—On Easter Day, the congregation of the church of the Ascension completed the payment of all remaining indebtedness on the church edifice. The church which cost $8,000 was finished about two years ago, but $1,250 still continued unpaid. With a gift of $500 from a generous-hearted layman, a grant of $100 from the cathedral at Garden City, and gifts from other friends, the congregation was enabled, with self-sacrificing effort, to meet the entire obligation.

EAST NEW YORK.—Under the efficient and wise administration of the rector of Trinity parish, the Rev. N. R. Boss, coupled with the untiring devotion of an enterprising vestry and an energetic congregation, the activities of Church work and Church extension have been carried on for six years with increasing success and encouragement, about $30,000 having been expended on the present church. Arrangements have now been completed by the vestry by which a vested choir of males and females will be introduced the first Sunday in May. An organist of acknowledged ability and experience as a trainer, has the newly-formed choir under schooling and the vestments are being made. Trin-

ity church is most pleasantly located in a part of the city where the growth of population is continually bringing fresh and useful accessions to the parish, and at no very distant day it is destined to become one of the strong parishes of Brooklyn.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

All the churches of the diocese kept high festival at Easter-tide. Trinity church, Wilmington, the Rev. H. A. Henry, was filled to its utmost capacity. The altar and chancel were beautifully decorated with flowers, as was also the baptismal fonts. The music was rendered by the full vested choir of 40 voices, under the leadership of T. Leslie Carpenter. Over $1,000 were given in offerings for the new church. At the Easter festival service of the Sunday School the Bishop was present, and addressed the children. An orchestra accompanied the organ, and the carol singing was a great feature of the festival.

Holy Trinity (Old Swedes') was very tastefully adorned with plants and flowers. The rector, the Rev. M. B. Dunlap, officiated at morning service. The Sunday School festival service was held in the evening, when the Bishop addressed the children, referring to the history of the venerable parish, dating back to 1639, A. D., and the old church yard, as furnishing appropriate lessons for Easter. The offerings for the day amounted to $125, of which the Sunday School gave (as their Kenten savings) over $75. Of this amount $20 will be appropriated to placing in the church a memorial window to the Rev. Peter Traudeblog, one of the old rectors of this ancient parish.

The floral decorations at Calvary church, the Rev. David Howard, were almost exclusively confined to the sanctuary, the super-altar being covered with large potted Easter lilies that reached almost to the ceiling. The rector preached from the text: Job, xix: 24. At the conclusion of his sermon, and immediately after the offertory, he announced that the church had been the recipient of a beautiful gift from the wife of a deceased member of the church. In his hand, he held a beautiful solid silver Communion service, handsomely decorated, and lined with gold, a gift from the wife of the late John Aspin. The vessels were used for the first time on Easter Day. The children's carol service was held in the evening.

St. Andrew's church, the Rev. C. E. Murray, was adorned with plants and flowers in front of the chancel. In the evening, the congregation and Sunday School held a united service, which was also the 63rd anniversary of the Sunday School.

St. John's church, the Rev. T. Gardiner Littell, D. D., was filled at every service. At the early Celebration, at 6 a. m., the Bishop was present. The altar and chancel were beautifully decorated with flowers. The organ was accompanied by Hyatt's orchestra, and the music was rendered by the vested choir.

Very large congregations were present, both morning and evening, at Christ church, Christiana Hundred, the Rev. H. M. Bartlett. The offerings at morning service amounted to nearly $250 for diocesan missions.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—At St. Mark's church the second new addition did not give sufficient room for the people who wished to attend the 11 o'clock Easter service — hundreds were turned away. Nearly 300 communicated at the two Celebrations. The church was beautifully adorned with mo toes and flowers, including many memorials to the dead. There were five d'stinct services, the rector speaking or preaching as many times without notes. In the afternoon there was a special service with sermon for the Knights Templar, who attended in full regalia. At night the vested choir gave a full choral service. A beautiful processional cross and other appropriate gifts were made by parishioners. The rector had asked for an offering of $1,500 to pay off the floating debt. The response was an offering of $2,025, besides several lots deeded to the parish. The work at St. Mark's is being wonderfully blessed.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA. — The corner-stone of the new church ofL' Emmanuello, the outgrowth of the Italian Mission, was laid on the afternoon of April 7th, by Bishop Whitaker, in the presence of a large congregation. After the hymn, "*O Spirito Mio Sollevati*," sung by the children of the mission and the choir of All Saints' church, the psalm "*Lætatus Sum*," was repeated by the Bishop and clergy. The Creed was said by the Rev. H. L. Duhring, and the Lesson read by the Rev. G. J. Burton. The stone having been laid with the appropriate ritual, the Bishop made an address, in which he gave a brief history of the mission since its inception in November, 1882. The Rev. H. L. Duhring, as the nearest rector, made a few remarks. He said that this was the first Episcopal church built in the United States for Italians. The Mission is under the personal supervision of Bishop Whitaker, and depends entirely upon direct contributions from Churchmen and other Christian people. The new edifice occupies the front of the lot No. 1024 Christian street, the southeast corner of the church abutting a section of the northwest corner of the parish building, affording an interior communication between these two structures. The church is to be built of brown stone and pressed brick, with terra-cotta trimmings, and will cost about $10,000.

The Easter carol services at St. Stephen's church is annually a great occasion for the poor children of the neighborhood who attend the parish day school, and for many others brought from the various institutions which are under the spiritual protection of the Church. The service on the afternoon of Low Sunday was largely attended. The Rev. Dr. McConnell, rector of the church, made an interesting address.

The new mission church, called the "Grace Episcopal Mission," has been started under the auspices of Grace church, the Rev. J. S. Stone, D. D., rector, at 40th st. and Girard ave.; the Rev. Hugh Q. Miller is in charge.

The Easter commendation-day services in the Episcopal Academy were held on Friday, April 10th, and were of a most interesting character, and largely attended. The exercises took place in the chapel of the institution. The head-master, the Rev. J. W. Robins, D. D., commended 18 of the pupils as being entitled to the highest honors, and they received the certificates from the hands of Bishop Whitaker, who also awarded the "class of 77" prize to Master Joseph S. Bunting, and afterwards addressed the scholars. The Rev. Dr. McConnell also made a very appropriate address, after which an athletic display was given at the gymnasium by the scholars. The Alumni Association of the school held their annual meeting in the evening, followed by a collation.

The Rev. R. N. Thomas, rector of St. Philip's, has resigned the rectorship, which has been followed by the withdrawal of vestryman J. P. Donaldson from the superintendency of the Sunday School.

For many years past several church charitable institutions, as well as sundry others in Philadelphia and vicinity, have received considerable gifts of money from an unknown donor, who assumed the name of "Hez" and "W. Hez." The veil of mystery has been removed by the announcement of the death of Henry Lisle Waln "on the 8th of fourth month," at Lala, aged 83 years. He was a member of the Society of Friends (Orthodox).

ARDMORE.—The Rev. A. J. Arnold, rector of St. Mary 's church, has tendered hi resignation, to take effect immediately. For some time past his health has been failing.

MEDIA.—At the request of the Rev. Henry D. Jones, rector of Christ church, the Rev. Benjamin J. Douglass, on Sunday, April 5th, preached a memorial sermon on the late Rev. DeWitt C. Byllesby, a former rector, recently deceased.

MASSACHUSETTS.

BOSTON.—The annual meeting of the Episcopal City Mission took place at Trinity chapel on the afternoon of Wednesday, April 8. Never since its establishment has this organization been in such a prosperous condition, and under the judicious management of its superintendent, it is destined to do a large work for the Church in this city. It has now four mission churches, and supports four women missionaries; eight theological students are engaged in various kinds of work, besides carrying on a good work among the hospitals, prisons, and seamen's quarters. The report of the treasurer showed the expenditures to be $13,473.83, and receipts $13,516.36. The officers for the ensuing year are, *secretary*, J. D. W. French; *treasurer*, J. S. Blatchford; *executive committee*, the Rev. Dr. Phillips Brooks, Wm. Lawrence, J. S. Lindsay, the Rev. Messrs. S. U. Shearman and the Rev. A. C. A. Hall, G. C. Shattuck, M.D., H. W. Nelson, C. J. Bishop, Jr., J. F. Woods, H. Kuhn, R. H. Gardner. The meeting was addressed by the Rev. Dr. Brooks and the Rev. A. C. A. Hall, who gave in details the character of the work carried on by the board, and urged upon the congregation annual contributions for its support.

The Church Temperance Society have their annual public meeting on Tuesday evening, April 28th, at Trinity chapel, when Bishop Clark, the Rev. Dr. Alsop, the Rev. Dr. Newton, and Mr. Robert Graham will make addresses.

CONCORD.—Trinity church closed at Easter the most successful year it has ever had. The Rev. W. R. Breed has increased the interest of the parishioners, and in many ways advanced the church's claims in this stronghold of Puritan and Unitarian traditions. A beautiful organ, made by Hutchings, of Boston, was recently placed in the church, and a brass eagle lecturn has also been given, bearing the inscription:

All Glorium Dei. Easter, A. D. 1891. To Trinity Church, from George and Mary Fiske."

The Rev. D. Hutchins has presented the parish with 50 copies of his hymnal.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SANTA BARBARA.—Trinity church which has been without a rector since the resignation of the Rev. Dr. McClure last September, has called the Rev. Wm. H. Ramsay, who came to this State some months since under the orders of Sir Morell Mackenzie, because of an affection of the throat. His disorder speedily left him, and he became *locum tenens* during the vacancy. He has proved so acceptable that the vestry recently elected him rector, with the cordial approval of the congregation. Having come from the English Church he cannot become rector canonically until he has been in this church a full year, but in the meanwhile Bishop Nichols has given his sanction to his serving the parish as *quasi* rector. Mr. Ramsay is a graduate of Trinity College, Dublin, served for several years in the Canadian Church, and for the past seven years has been rector of Stoneleigh, Devonshire, diocese of Exeter, Eng.

SANTA ANA AND TUSTIN.—The Rev. W. B. Burrows until recently missionary at Pomona, has taken charge of the missions of the Santa Ana valley, in succession to the Rev. F. J. Mynard, who has become rector of St. Paul's parish, San Francisco.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

PORTSMOUTH.—On account of the state of his wife's health, which requires a drier and more elevated atmosphere, the Rev. W. W. Mix is compelled to resign the charge of Christ church, and seek a new field of work.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

LA PORTE.—The Bishop visited St. Paul's church, on the evening of the first Sunday after Easter, and confirmed a class of 22.

LETTERS TO THE EDITOR.

CORRECTION OF "CURIOUS STATISTICS."

To the Editor of The Living Church:

In THE LIVNG CHURCH for March 28th, are some paragraphs reprinted from *The Pall Mall Gazette*, containing some "curious statistics" with reference to the date of Easter, collected, it is said, by a "friend of facts and figures." I have had the curiosity to test the accuracy of the statements contained in that article, with the gratifying result that in the larger number of cases the figures were found to agree with the facts. The following corrections, however, may be noted:

As to the years in which Easter is said to fall on March 25, it does not fall on that day in 2057, 2114, or 2125. In each of these years it falls on April 22nd. It does fall on March 25th in 2,187.

As to the years in which Easter is said to fall on March 22nd, only one of these, 1761, is correctly stated. Easter in 1390 was April 3; in 1817, April 6; in 1990, it is April 15, and in 2076 and 2144, April 19. It was March 22, in 1818, and will be on that day in 2285, 2353, 2437, and 2505.

As to April 25, the statements are correct according to the kalendar now in use, but not for 1666 and 1734, according to the use of the Church of England in those years. That Church kept Easter on April 25th in 1641 and 1736. B. F. F. F.

WHOLESOME TEACHING.

To the Editor of The Living Church:

The sermon preached by Bishop Stevens at the consecration of the late Bishop Paddock, contains some passages which convey very wholesome teaching for these days in which at least two or three of the clergy have been trying to introduce heresy and schism into the church, and boldly claim the right to do so in the name of liberality; though praying to be delivered from heresy and schism, and bound by ordination vows to drive them out.

Bishop Stevens said: "The standard of episcopal character and duty set up by St. Paul in the first century, is the standard of the nineteenth century. While 1800 years, as they slowly rolled by, have wrought changes in all human institutions, this apostolic ministry remains unchanged, in its official functions, its personal qualifications, its inherent necessity to the perfection of the Christian Church.

* * * * *

"No civil, political or judicial officer bears to-day the same name, discharges the same duties, is weighted with the same responsibilities, as those who ruled and judged in the apostles' day; because the courts, the camps, the tribunals which existed then, have all passed away, or taken on new forms, and a new nomenclature. But in the Holy Catholic Church of to-day, we find the same names, the same duties, the same responsibilities, which marked the apostolic age, because the Church of the Unchanging God cannot change. Its faith, its polity, its functions, were settled at its organization; and what Christ and the apostolic college have ordered and arranged, man cannot, dare not alter.

* * * * *

"In a day when so many outside of the Church are crying out with 'gain-saying Korah and his company' to our apostolic ministry, 'ye take too much upon you, seeing all the congregation are holy, every one of them,' he (the Bishop) should fully stand upon the scriptural and historic foundation of our ministry, and sustain its claims as divinely commissioned for its divine work.

"In an age when Romanism dislodged from its ancient strongholds, by European revolutions is pouring its emissaries and its treasures upon our shores, in the hope of establishing here what is so tottering there, he must stand fast on the foundation principles of Scripture and antiquity, of council and creed, of liturgy and sacraments, of apostolic doctrine and fellowship, on which our Church rests its credentials, and vindicates its claims to be Holy, Catholic, and Apostolic."

F. W. BARTLETT.

The Living Church.

Chicago, Saturday, April 18, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A METHODIST journal speaks of "the veritable throbs of sound as the audience joined in the Lord's Prayer," on the occasion of the Wesleyan celebration in Chicago. What a pity that the Wesleyans were not all back in the old Church which Wesley reverenced and never renounced, that they might swell the "throbs of sound" through the entire liturgy. Their fervor would add new life to our Prayer Book service, in which the most intense devotion of which humanity is capable finds adequate expression. They would find, also, in the hymnody of the Church many sublime songs which they love to sing; and in the revision of the hymnal, they might secure the addition of many more.

MR. H. W. PURCHASE recently informed our readers that he had inquired, by letter, of his fellow countryman now officiating in St. George's church, New York, (U. S. A.), as to the preaching of certain "Nonconformists" in that church (which is in the jurisdiction of the Bishop of New York, and under the authority of the canons enacted by the Houses of General Convention). To which inquiry Mr. Purchase received the following reply: "The gentlemen you refer to kindly consent to speak in my church as laymen very frequently do at missionary and other meetings." As we cannot conceive these good people to be treated otherwise than as "gentlemen," the inference is that they were informed of the capacity in which they were assumed to speak, viz., as unlicensed lay-readers; but the astounding thing about it is that they so willingly ignored their "orders." Really it looks as though the cause of "Christian Unity" were reviving! But we hope these unlicensed lay-readers see in St. George's something a little more inspiring and catholic than "my church."

IT is worthy of note that some of the leading dailies of New York take the correct view of our canon law in discussing the protest which has recently been made against irregularities in certain of our churches. *The Times* quotes Dr. Hawks' comments, in the course of which that distinguished canonist says that, in case a person not regularly ordained is allowed to officiate, the Bishop's duty is to discipline the clergyman who admitted such a preacher to his pulpit. *The Times* also points out the emphatic refusal of the House of Bishops (in 1829) to repeal the canon, and cites Judge Murray Hoffman's opinion that such an offence would be a case for discipline. *The Tribune* shows that the law of the Church is clear, and that the acts of the rectors referred to are violations of that law; citing the canon and ordinary, it goes on to say: "These declarations, interpreted as they are by the unbroken practice of the Church, make it perfectly clear that it is the intent of the Church not to recognize the validity of non-Episcopal orders in any way, shape, or manner." Further, *The Tribune* calls attention to the fact that such ministers are not canonically qualified even to be licensed as lay-readers, inasmuch as the Church prescribes that such shall be communicants, "and that implies that they shall be confirmed by a bishop."

THE ex-presbyter from Ohio has reached Chicago, has come and gone. He told the reporters many strange and some amusing things. Among the latter, this: "My belief is that a clergyman of the Episcopal Church holds the same relation to the Articles and Creeds as a congressman does to the Constitution. He should be permitted to offer amendments where he thinks they are needed." This luminous intellect is welcome to "my belief," but most people will fail to see the analogy. He further says: "I have a letter from a prominent clergyman in Boston, who has a wide influence, advising me to follow the ruling of the court, restrain my views, and remain in the Episcopal Church. I don't think I can do this, though." Here we must take issue. We deny the existence of any prominent clergyman of our Communion in Boston having a wide influence, who could give him counsel to be insincere. That the young man from Ohio does himself injustice when he says he couldn't so "restrain his views," is evidenced by his remark to another reporter: "If I take a Unitarian church, I shall have the sacrament administered, unless the congregation's wishes are against it. In that case I shall have to *subordinate my views.*" Would it not be more heroic to move an amendment to the constitution of that congregation?

DR BRIGGS' address upon assuming the chair of "Biblical Theology" in Union Theological Seminary, has startled and alarmed his more conservative brethren of the Presbyterian Church. In fact this address involves as wide a departure from Presbyterian standards as the recent utterances of some of our own clergy from the Faith to which they have been trebly bound, by the vows of Baptism, Confirmation, and Ordination. It is true, however, that the peculiarity of this address consists not so much in anything which is directly asserted as in what is suggested. Questions of many kinds are started, but they are not answered. But the reader is almost sure to supply the answer, fancying rightly or wrongly that it is at least indicated by the writer. With an appearance of breezy freshness and frankness, everything is, in fact, left vague, obscure, and indefinite. Anything like theological precision is dismissed to the four winds. The reader is only sure of one thing, that he is no longer expected to lay much stress upon received beliefs, no matter how venerable. He is not told where he is to look for substitutes for exploded convictions; but he is invited forth into an atmosphere of doubt, question, and uncertainty. Apparently the old maxim, "The Bible and Bible only" is upheld, but we are immediately assured that the Bible is a very uncertain factor, both in respect to its contents and its meaning; and after all, it is claimed that men may find out God without the Bible. Some time ago Dr. Briggs published a pamphlet entitled, "Whither?" of which the present lecture is little more than an expansion; and now Dr. McCosh will probably find himself again chanting as he did in answer to the pamphlet, "Whither, O Whither, O tell me Where?"

DR. BRIGGS says that there are three ways in which men may and have found God, viz., the Church, and this he admits is the way which has been followed by the majority of Christians from the apostolic age; "martyrs and saints, fathers and schoolmen, the profoundest intellects have had this experience;" secondly, the forms of the reason, in which he includes the conscience and the "religious feeling;" thirdly, the Bible, which is the way of Protestantism. In all this there seems to us to be involved a hopeless confusion of thought. What is meant by "finding God"? It is a question which the writer does not attempt to answer. There is no finding of God which is of any avail to us except such as brings God into saving relations with the human soul. In this sense, Dr. Briggs' assertion is certainly false so far as it relates to the power of the human reason. It may assure us of the existence of God and of our need of Him, but there its power ends. This is natural, not revealed religion. It provides a witness for God, and doubtless may prepare an earnest soul to embrace Him, but it does not reveal God and His salvation; that is something which no act of man's reason can attain. The soul stands ready, but knowledge and grace come from without, through a divine and supernatural revelation. In this part of Dr. Briggs' essay we find traces of that fatal tendency, which at present, meets us on every hand, the tendency to confound natural and revealed religion, by reducing the latter to the terms of the former.

IN another respect also the professor's classification is incorrect, though this is not so apparent to his own co-religionists. The Church and the Bible cannot properly be distinguished as two separate ways of "finding God." The Bible is in the Church and is her instrument for conveying divine knowledge to men. That the Bible taken by itself does not convey unerring knowledge of divine things is evident from one plain consideration; it has not given to the Protestant world any one fixed conception of the nature of God Himself and of the Personality of our Blessed Lord. On the other hand, the Bible in the Church has always imparted one unchangeable teaching upon these fundamental subjects. When we separate these two, we divide what God has joined, and we suffer the consequences, in doubt, vagueness, and uncertainty. The idea of authority is soon lost when we find our authority delivering different messages, according to the idiosyncracies of different minds.

AFTER STANLEY, WHO?

The death of Dean Stanley left the "Broad" section in England, narrow in numbers and narrow in prospects, without leadership. The men who ought to be taking the place of Thirlwall, Maurice, Hare, Kingsley, and Robertson, are not

forthcoming. The logical reaction has set in. It begins to be seen that there is no *via media* for honesty, between the Catholic school, which is now dominant in England, and Stopford Brooke, who, when he found himself no longer able to accept the Creeds, dropped his surplice.

When we speak of the Catholic school we mean something higher and nobler than a "ritualistic party." Catholic theology represents the supernatural as a distinct intellectual conception, and as a true historical development, and while it does not deny the possibility of added knowledge concerning some of the deep things of God, it does distinctly traverse and deny the proposition that the nineteenth or any other century can discover any new truth essential to salvation, or make any new statement of old truth that will more accurately formulate the facts and doctrines of that religion which was founded by the Incarnate God. The Catholic school does not antagonize the right of free inquiry, but it does contend that within the pale of the Church, at least, among the men who have taken the vows of priesthood especially, freedom is subject to limitations, and the liberty to investigate does not carry with it a license to deny. Moreover it discerns a higher type of manhood in the priest who renounces the Church when he finds that he must renounce her Creed, than in those who can luxuriate in the emoluments and honors of the office which they received from a Church whose faith they emasculate and whose institutions they depreciate.

Honesty is the best policy in the long run, and the best principle, too; and there are a great many minds in England and America that have tasted somewhat of the forbidden fruit of "modern thought" (so-called), but draw back with undisguised confusion of face as soon as they discover whereunto this dalliance with rationalistic methods of thinking must inevitably lead them. There are priests not a few among us, but yesterday numbered with the self-anointed prophets of the new dispensation of conceit and intellectual arrogance, who now sit at the feet of Jesus, clothed, and in their right mind; and this process of reaction must continue and deepen.

Leaders are not to be found because the ranks are growing thin, and the "latest religious development" will prove to be like that last chapter in Heine's life—a return from the husks of philosophy to the most fine wheat of the Catholic Faith.

THE RISEN LIFE.

NOTES OF AN EXTEMPORE ADDRESS DELIVERED BY THE RT. REV. J. N. GALLEHER, S. T. D., BISHOP OF LOUISIANA, AT ST. ANNA'S CHURCH (REV. E. W. HUNTER, RECTOR), NEW ORLEANS, EASTER SUNDAY, MARCH 29TH.

Easter Day and the transcendent truth which it enshrines, make us understand, however dimly, that we are removed from the units of the sordid and earthly life. We are citizens of heaven. For the scholars will come and tell us that that Easter text, "Our conversation is in heaven," might better be read, "Our citizenship is in heaven." That is to say, we are not simply the baffled, disappointed, worried human beings that we, often to ourselves, seem to be. We are not motes in the sun-beam, living an evanescent life and dying into nothing; we do not merely toil, and struggle, and grow faint, and then lie down in the dust. We are better, higher, greater than that. The real Humanity—the Christ-manhood—first lived through all that—all the weight and weariness and burden, and by the indwelling power that belongs to the Son of Man, He went to the right hand of the Father. In the marvellous power of an endless life He went to God and took us with Him. From the day of the resurrection we mount and soar. Henceforth—ideally, potentially, in thought, in feeling, in faith—we live unto God. This earth is not our home. We came from God, and we go back to God. And if so, if we are citizens of heaven, it lies upon us forever to live the divine life. We can never again consent to be petty and selfish and narrow. We must expand and grow and rise to the heavenly stature.

Suppose one of us were visibly and actually in heaven with Christ, do you think he could busy himself overmuch about the things that so often absorb him here? Would he be willing to have God and Christ look down into his heart, and take measure of what he desires and strives after? Do you think that a man in heaven in the presence of the infinite radiance of Love, could be mean in his thoughts, and hard toward his fellows? Could he occupy himself with the small and vanishing things that harass him now? I think not. And it is a good test of religious living—this measuring of every-day things by the standards of eternity. Do you exact the last farthing from your brother in the way of concession to your view? Do you tell him that he must yield to you or you will cast him out of your heart's synagogue? Do you come to him and say: "I am holier than thou; stand thou apart"? We are often tempted to do that; nay, we *do* that very thing. We find fault and complain and criticize; we have it understood that we are the executors of sound, unwritten law—and then, all of a sudden, the Christ—the risen Christ,—with His great, sad eyes, looks out on us from the depths of the eternal calm, and He says: "Ye are citizens of heaven; you belong with me in God's presence; learn the blessed meaning of love."

The great beauty and grace of our Lord's life and death and rising again, the great power they have had to re-create the world, has lain in the new view of human life that they give us, and implant, by His grace, in us. We are not the same men and women that we were. We do not seek our own things now, but the things of others, *i.e.:* we are not constantly trying to get our own fancies realized, and our own little wishes carried out, and why—why should we not? Are we not more enlightened, are we not stronger and better? I hope so. It is so if we have learned from Him Who pleased not Himself.

He was the wisest, the most worthy, the most exalted of all men. And yet we see He was humble. He did not wish or demand or expect anything for Himself. He thought it more blessed to give than to receive. And when He rose from the dead, God said so in Him, and said again of the lowly and self-denying One: "This is my beloved Son in whom I am well pleased."

Therefore has He highly exalted Him. Therefore has He made Him superior to the grave in power. And we sing about His beauty at the Easter time. Our eyes grow moist with happy tears, the heart swells and heaves, as we look on the Lord of Life. The flowers of Easter are very fair, their fragrance is as the incense that goes with our aspiring prayers to God, "Christ the Lord is risen to-day." We are filled with emotion. But, oh, beloved, must we let it all pass in a song? Must we exhaust the greatness and the beauty of our thought in some lyrical strain that shall go no farther than the church roof? God help us if this is all! God pity us, if we cannot better enter into the meaning—the growing life of the Resurrection. We are citizens of heaven. We must live so that all men can see and understand it.

Do I make myself and the deep lesson of Easter plain to you? I do not think it is a great matter, this living on forever and forever, if we are to be just the same we have always been! What we need is to have in us here, now and all the time, everywhere, the power of the Resurrection, *i. e.*, a life so divine, so generous, so sweet, so pure, so dignified, so great, so holy, that it cannot die. And I mean that we do not have it, we do not understand it, we do not get the meaning of Easter at all, if by it our daily lives are not more divinely fair.

And how are we to have this divine life in us unless we open our inner spirit to the tides of the Christ-life? If we shut ourselves up in our narrowness, if we say to ourselves and others, I think so and so, I feel so and so, I demand so and so, we make ourselves just the reverse and opposite of Christ, Who pleased not Himself, and then of course, we cannot rejoice in Him and by Him. In the family, in the Church, in the community, we are always having opportunities to cultivate the risen life, and we seem always to be neglecting them. Instead of being more considerate of others, more gentle, more charitable, we seem, too often, to be thinking that the one great thing is the satisfaction of our own self!

In the Church of God there is, you know, a vast variety of opinion and judgment. And the *odium theologicum* is said to be the bitterest of all. Christians quarrel and differ so with one another, and often about things of trivial moment. It does not commend us to the world we would like to win to Christ. That world looks upon us with contemptuous pity, or worse. We have been so utterly absurd in our controversies with each other. And so, we grow wearied, and say: give us law, compel every man to submit to one will, force him to be quiet and orderly. Did it ever occur to people, so speaking, that an iron rule leaves no room for gentle judgment, for the charity that is the bond of peace and of all virtues? Did it ever seem to those who clamor for hard law, that its use and enforcement do not belong to the system of the loving Christ? I remember well, that my dear predecessor here, Bishop Wilmer, said to me once: "I can enforce my will on a clergyman, I can make him obey me or submit; but that is not what I want; I wish him to yield to the force of my affection, and not to the power that I could use." It was a speech worthy of a man so justly beloved. It was the spirit of all his life, and that spirit was of the Risen Lord. Can we not, all of us, rise to the high levels of love, instead of floundering in the swamps of selfishness? Can we not, all of us, try to be as large-minded and generous as our religion asks, and not the opposite? An inspired apostle says: "My brethren, be not many masters." * * *

"Let every man be swift to hear, slow to speak, slow to wrath." I know no text that carries more of the Easter spirit than that, for our citizenship is in heaven. Our life is hid with Christ in God, and we live not in mere vitality and consciousness, but with the spiritual vigor, and the vast and heavenly energies of the Son of Man.

AN APPEAL FOR HELP FOR THE CHINA MISSION.

Word comes to the far-off inland station, Wuchang, China, to the Bishop doing Mr. Graves' work while he is absent, "Please make an appeal," so that men and women who stand ready to come may be speedily sent forth to meet our urgent needs. The field which we are sent to occupy is *starving for workers.* Two men whom we know of, from Virginia, stand ready to come to Mr. Thomson's help at Shanghai. Every day's delay makes the burden heavier out here; and it puts back the time of usefulness of those who wait to come, it also adds to the risk that they may be turned aside to other work. We hope for other men and women for our Yang-Tsz Valley work. Wuhu, Hankow, Wuchang, Ichang, and I might add Shasze, all need new workers more than any words can paint or tell. One must live here to have the needs sink into one's soul and life. The Board says rightly and justly: "We have all the burden that we can bear. We approve of our missionary bishops' appeals, but *unless special gifts* send out these men who wait to go forth, we cannot send them." And then is it strange that people hold back, or do not offer, or, when thus answered, turn to one of the many other calls to work nearer at hand? The Board works hard and patiently for a slow-hearted Church in all her mission work, and is the very best friend and support we missionary bishops have to lean upon. So that my appeal now is for them as for us. If men are specially provided for as to passage, outfit, and say one year's salary, by any parish or individual, still sooner or later the Board must provide. So *help to start* is what I now ask for as an urgent claim for China on the Church at home. Japan has had much help of late years. Now it is China's turn. Send us six men in

eighteen months or two years, and such trained workers for our woman's work as may be found, and new life and hope will be put into a work God is blessing more and more. We are making earnest study of evangelistic work; and we must, at our chief centres, build up mother churches to carry on this work, and schools to train clergy and the sub-orders of lay workers.

This is not our work, but the Church's, and it is owned by Christ Himself in the souls already won and sealed, some of them for holy orders.

Who, then, will help us *now*, this year, for the June meeting of the Board? And who will help through the year beyond till June, 1892, to put men and women whom we so sorely need here where they may learn the words and ways of this great empire?

God grant that His laborers be not kept back because the Church does not bid them go forth, when teeming fields cry: "Come over and help us," and dumb souls and blind eyes look up to the Lord of the whole earth for help not elsewhere to be found.

Yours in Christ and His Church,

WM. J. BOONE,
Missionary Bishop of Shanghai and the Lower Yang-Tsze Valley.

Wuchang. Eve of the Feast of St. Matthias, Feb. 23d, 1891.

EASTER.

BY MRS. JAMES H. WALKER.

Joyous light of Easter morning,
With the first beam of thy dawning,
My glad heart would find a voice
And with all the earth rejoice,
For the "Lamb for sinners slain"
Lives again! lives again!

Little birds more tuneful sing—
Let the children's carols ring—
Flower and tree, burst forth in glory,
And all living tell the story—
For the "Lamb for sinners slain"
Lives again! lives again!

Hasten, Christians seek a blessing—
On your knees your sins confessing—
Lift your hearts to God in prayer,
Waft them up, sweet Easter air—
For the "Lamb for sinners slain"
Lives again! lives again!

Love and praise, and homage sweet,
Make a sacrifice most meet:
Father, kindle Thou the flame
And accept it "in His name"—
For the "Lamb for sinners slain"
Lives again! lives again!

On the breezes of the air—
O'er this fair world, everywhere—
Let all hearts with rapture beat
And the Easter song repeat—
That the "Lamb for sinners slain"
Lives again! lives again!

—*Picayune.*

OPINIONS OF THE PRESS.

Church Review. (London)

PRINCE NAPOLEON.—The death of Prince Napoleon, the head of the ex-imperial family in France, has attracted a great deal more attention from a religious than it would have done from a political point of view. The Prince has had a chequered career, and in the height of his fame was a pronounced agnostic, going so far as ostentatiously to have dinner parties on Good Friday. He was intensely jealous of the Empress Eugenie, and equally angry with his son when he assumed the *role* of pretender to the Imperial throne of France. The Prince married Princess Clothilde, a daughter of Victor Emanuel, and a devout Catholic; but after a time she found it impossible to live with him. In person, he was very like the great Napoleon, and possessed many of his characteristics, but was entirely lacking in resolution to act at critical periods. He died on Tuesday evening in Rome, surrounded by his relatives, and attended by a priest, who gave him Extreme Unction on the morning. Though, as he had lived without religion, and did not, so far as is known, show any signs of contrition, the administering of the sacrament to him when he was almost unconscious seems somewhat meaningless. The object of this appears to have been that he might receive the funeral rites of the Church.

Family Churchman.

LAY READERS IN LONDON.—We commented last week on the new order of "readers" about to be introduced into the diocese of London. To-morrow (Saturday) the Bishop of London will admit, by special ordination service at St. Paul's cathedral, a number of well-known "ecclesiastical laymen" to the office of diocesan reader, with permanency of commission and power to conduct extra services within consecrated buildings. The simple designation of "reader" somewhat conceals the real character of the office, which may be described as a combination of sub-deacon and preaching friar. It is noteworthy that, when the followers of Wesley are celebrating the centenary of their founder, one of the most characteristic features of Wesley's Methodism is about to be re-established under the authority of the Bishop of London. Even the trivial details of dress, it would appear, have already been settled, and among those who are to be invested with the "tippet and badge" of the new order are included laymen of distinction, such as Mr. George Spottiswoode and Mr. Eugene Stock, the others comprising a secretary of the Church of England Temperance Society, the secretary of the Readers' Board, representatives of all the great missionary societies, and several gentlemen who have acted as unpaid readers under the old regulations. To the new movement we offer cordial good wishes. We regard it as a step in the right direction, and we trust that other bishops will follow the lead of Dr. Temple in making still further use of the office of lay-helper.

PERSONAL MENTION.

The Rev. Melville K. Bailey, having resigned the rectorship of Trinity church, Branford, has entered on his duties as rector of Trinity church, Torrington, Conn. All communications intended for the secretary of the diocese of Connecticut should be addressed to him at that place.

The Rev. Henry B. Jefferson has become rector of Trinity church, Lancaster, N. Y. Address accordingly.

The Rev. Antoine G. Singsen has accepted a call to St. Peter's church, Bainbridge, New York (C. N. Y.), and should be addressed accordingly.

The Rev. Wm. Bown has resigned the rectorship of St. Peter's, Delaware, O., the resignation to take effect Sunday, the 10th of May.

The address of the Rev. E. R. Sweetland is Harvard, McHenry Co., Ill.

The address of the Rev. F. R. Graves is changed from Geneva, N. Y., to South Orange, N. J.

TO CORRESPONDENTS.

W. N.—The shape and color of flowers are ooth well preserved in the following manner. Obtain absorbent earth, if that is impracticable, dry sand. Place the flowers upright in a wooden box, and sift in the earth or sand until they are well covered. Leave, till thoroughly dry, in a warm place.

QUESTION.—1. There is no authority by which a priest or bishop "lovingly invites all Christians, of whatsoever name" to receive the Holy Communion. The qualification of a communicant is that he shall be confirmed or be ready and desirous for Confirmation. The invitation "Ye who do truly" is addressed to those thus qualified. 2. We do not know of any law on the subject. It is the custom, however, to celebrate such marriages in the house rather than in the church. As a matter of fact the Sacraments of the Church are for the children of the Church.

ITEM.—As we stated is a previous issue, the use of a crucifix upon the altar is not forbidden by our canon law or rubrics. There is, therefore, nothing to prevent its introduction, and as a matter of fact, it is used in many churches, among them one cathedral, to our knowledge. Like many other things, its introduction is somewhat dependent upon the good will and consent of the congregation, but so far as legal conditions go, there is nothing to forbid the use of a cross or crucifix.

R. R. P.—See above.

"CHURCHMAN."—Some correspondent signs "Churchman" nearly every week. This week we have several "Churchmen" who ask for answers under this head. The "Churchman" that we will answer here, enquires if the congregation should stand during the Benediction after the Communion. No, they should kneel.

ORDINATIONS.

Thursday, March 19th, in St. George's church, St. Louis, the Bishop of the diocese advanced to the priesthood the Rev. Quincy Ewing, who has lately come from Cleveland, O. The excellent sermon from the text 2 Cor. ii:10, was preached by the Rev. Dr. Davenport, of Cairo, Illinois. The Rev. Dr. Holland presented the candidate, and with several of the older clergy joined the Bishop in the laying on of hands. Some fifteen of the clergy were present and the vested choir rendered excellent music. The Rev. G. H. Sterling of Old Orchard, read the Litany. The Bishop was Celebrant, the Rev. J. A. Oertel and the Rev. Dr. Schuyler reading the Epistle and Gospel.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

NORTHERN DEANERY.

There will be a meeting of the Northern Deanery held at Zion church, Freeport, Ill., April 21st and 22nd, beginning on Tuesday evening, April 21st.

OBITUARY.

DOX.—Entered into rest in Huntsville, Ala., April 2nd, 1891., in the 78th year of his age, Peter M. Dox, senior warden of the church of the Nativity.

DRAYTON.—Entered into rest on February 18th, at his daughter's home in Florence, S. C., General Thomas Fenwick Drayton; in the 84th year of his age.

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

MRS. FRANCIS NICHOLSON.

In the early morning of Palm Sunday, March 22 1891, the soul of one of the oldest and most faithful communicants of Christ church, Joliet, entered into the rest of paradise. Coming to the parish in 1836, the year after its organization, Mrs. Nicholson at once took an earnest and active interest in its welfare, and helping it most faithfully in "the day of small things," was privileged, in her 55 years' connection with it, to see more fully than is often given to man, the fruit of her labors. Her kindly ministrations to the sick and afflicted will long be gratefully remembered. The large congregation present at the burial service in Christ church, on Tuesday in Holy Week, bore witness to the esteem in which she was held.

Mrs Nicholson (Mary A. Burdge) was born in Schoharie, Schoharie Co., N. Y., Dec. 22, 1808. Her parents moved to Western New York in her childhood. She was married to Francis Nicholson in Portland, Chautauqua Co., N. Y., Aug. 3, 1827. In 1836 they moved to Joliet, Ill., where they lived until her death, March 22, 1891. She was the mother of four children, only one of whom, Miss Kate S. Nicholson, of Joliet, survives her.

PETER REMSEN CHADWICK,

Entered into rest, Maundy Thursday, 1891, at Cohoes, N. Y., Peter Remsen Chadwick, a brave soldier, a courteous gentleman, a loyal Churchman, a good Christian. Mr. Chadwick belonged to a family whose best thought has always been for the Church and its prosperity. He went with his regiment, the Seventh, at the outbreak of the war, and after active service as adjutant of the 100th, he was promoted to be asistant adjutant general in 1862, and provost marshal general of Florida in 1863. Since the close of the war Mr. Chadwick had resided chiefly in Cohoes, where he was connected with several business interests, and at the time of his death was a member of St. John's Vestry. He was a devoted husband, a loving father, a faithful friend, and his happy home always afforded a most hospitable welcome to his rector, who ever found in him an earnest supporter of every good work. May light perpetual rest upon him. W. G.

APPEALS.

PORTLAND, OR., Nov. 24, 1890.

This is to certify that the Rev. J. N. T. Goss, Missionary of the Church at Baker City, in the diocese of Oregon, has by his zeal and energy succeeded in restoring and improving St. Stephen's church in an admirable manner, and without any unwise or extravagant outlay of money.

There remains an indebtedness on this work of about $800, which the congregation at present are not able to meet. I hope that his appeal for aid, to our generous brethren in other parts, may meet with a willing response, and this burden be thereby removed.

B. WISTAR MORRIS,
Bishop of Oregon.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board sustains missions in thirteen missionary jurisdictions and thirty-four dioceses, and also among the Colored People and the Indians in th Domestic Field.

The Board sustains Foreign Missions in China, Japan, Africa, Greece, and Haiti. The Board pays the salaries of sixteen Bishops and stipends to 1,00 missionary workers, besides supporting schools, hospitals, and orphanages.

Special simultaneous offerings are requested in all churches and from individuals on the 3d Sunday after Easter, April 19th, to meet the pressing necessities of the work.

Missionary Pockets, which every one should have for use in gathering money for the Board, will be supplied upon application to the General Secretary.

Read the April *Spirit of Missions*.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the rustees have decided to raise $5,000 to endow a tcholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W LEFFINGWELL, rector.

MISCELLANEOUS.

THE HOUSE OF REST, Tiverton, R. I., for self-supporting ladies, under the charge of the Sisters of the Holy Nativity, will open on June 1st. Terms, $4.00 a week. Address the MOTHER SUPERIOR, 383 Benefit st., Providence, R. I.

A Catholic-minded priest, unmarried, desires the rectorship of a small parish. Address X. care of LIVING CHURCH.

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LOCUM TENENS.—Advertiser, a priest of the Church, having exceptional references as an organizer and preacher, offers his services from June 20th until Aug. 20th. City work preferred, and in the East if possible. Apply W. W., office of this paper.

WANTED.—An assistant, single priest or deacon, sound Catholic, to assist in missionary work in West Tennessee, could reside, *i.e.*, make "headquarters" at either Mason or Covington in Tipton Co., Brownsville, in Haywood Co., Trenton in Gibson Co., Union City, in Obion Co., and Dyersburg in Dyer Co. Stipend, board, and apparel, $360 a year. Address the REV. EDWARD WOOTTEN, Archdeacon West Tenn., Box 83, Bolivar, Tenn.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, Clergy, former patrons and patrons of his present school. Address R. C. B., care LIVING CHURCH.

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AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

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WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., Manager.

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Sample copy of "The Church Choir," $2.00 per year, (monthly publication of American Church Choir Guild, devoted exclusively to Sacred Music. Choirmasters, Choristers, and Organists), mailed on receipt of 10 cents.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, June 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

CHOIR AND STUDY.

CALENDAR—APRIL, 1891.

19.	3rd Sunday after Easter.	White.
25.	St. Mark, Evangelist.	Red.
26.	4th Sunday after Easter.	White.

CHORAL DIRECTORY.

FOURTH SUNDAY AFTER EASTER.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. *Te Deum*, Buck in C; *Benedictus*, Selby in C; anthem, "The Lord is my strength," Smart; Communion Service, Selby in A; offertory, "The marvellous work behold," (The Creation) Haydn. P.M.: canticles, Selby in F; anthem, "Blessed be the God and Father," Wesley.

CALVARY, New York, vested, C.R. Gale, *Mus. B.* Oxon., organist. *Te Deum*, Stanford in B♭; anthem, "I was glad when they said unto me," Dr. Elvey. P.M.: Service, Lloyd in E♭; anthem, "It came to pass as the trumpeters," Ouseley.

ST. BARTHOLOMEW'S, New York, quartette and chorus. *Te Deum* and *Jubilate*, Smart in F; ante-Communion, Plain-song; anthem, "O come, every one that thirsteth," (Elijah) Mendelssohn. P.M.. canticles chanted.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Te Deum*, Tours in F; *Kyrie* and *Sanctus*, Foss in F; offertory, "If we believe that Jesus died," Bunnett. P.M.: canticles, Ebdon in C; offertory, "The sun shall be no more thy light," Woodward.

ST. JAMES', vested, Geo. Edward Stubbs, organist. *Te Deum*, Barrett in E♭; offertory, "Glorious is Thy name, Almighty Lord," Mozart; postlude, Bach. Evensong: canticles, Calkin in B♭; anthem, "The radiant morn hath passed away," Woodward; postlude, Batiste.

HOLY TRINITY CHURCH, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Villiers-Stanford in B♭; anthem, "Awake, awake, put on thy strength," Stainer: postlude, Tocotta, Hesse. P.M.: canticles, F. T. Southwick; offertory, "Blessed be the God and Father," S. S. Wesley; postlude, offertoire, E♭, Salome.

ST. PETER'S, Albany, vested. Processional, "O the golden, glowing morning," Le Jeune; *Te Deum* and *Benedictus*, Stainer in B♭; ante-Communion, Stainer; anthem, "The grace of God," Barnby. Evensong: canticles, Barnby in E; anthem, "They have taken away," Stainer.

GRACE CHURCH, Brooklyn, N. Y., vested, T. P. Rahming, organist. *Te Deum*, Garrett in F; offertory, "On the first day of the week," Lott. P.M.: canticles, Stainer in B♭; anthem, "He is risen," Gadsby. P. S.—April 22nd, P.M., third annual choir festival: anthems, "Here by Babylon's wave," "O be joyful in the Lord," Lachner.

TRINITY CHURCH, New Haven, Conn., vested, Wm. R. Hedden, organist. Canticles, chanted; *Te Deum*, Field in D; offertory, "Awake, awake, put on thy strength," Stainer. P.M.: *Magnificat*, Field in D; anthem, "Blessed be the God and Father," S. S. Wesley.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. De Koven Rider, organist. Canticles, Anglican; *Te Deum*, King Hall; anthem, chorus, and chorale, "Thus saith the Lord," "Let all men praise the Lord," (St. Paul) Mendelssohn. Evensong: *Nunc Dimittis*, Martin in B♭; anthem, Part I. of the sacred cantata, "The Holy City," Dr. Gaul.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. High Celebration, Introit, "Christ our Passover," Tours; Communion Service, Stainer in F; postlude, finale, Capocci. Evensong: *Nunc Dimittis*, Calkin in D; anthem, "Break forth into joy," Barnby; postlude, Sonate II., Mendelssohn.

ST. PETER'S, Morristown, N.J. vested, Alfred S. Baker, organist. Matins and choral Celebration; *Te Deum* and *Jubilate*, Tours in F; Introit, "Who shall roll us away the stone," H. W. Parker; Communion Service, Garrett in D; offertory, "O give thanks unto the Lord," Goss. P.M.: canticles, Ebdon in C; anthem, "Fixed in His everlasting seat," Handel; choral litany.

The delivery of "The Passion Music," J. S. Bach, (St. Matthew), is, unfortunately, so infrequent as to constitute a supreme event in the world of religious art. It is in substance and form, purely ecclesiastical, and belongs to the Divine Service of the Lord's House. So its recitatives should be sung by ecclesiastics, just as the Gospel for Palm Sunday is sung in the Missal service, and is the one perfect anthem setting of the Passion of our Divine Lord; and so the one perfect anthem commemoration for Passion Week and Good Friday. Thus it is sung in the Berlin *Dom Kirche* yearly, during Lent and Passion Week. It does not require an over-grown chorus, but does require an orchestra, with its organ accompaniment, as no organ alone can supply the wonderful wood-wind and string coloring which transfuses the *spirituel* orchestration of the original score. The soloists need to be thoroughly accomplished, and, above all, religious; and the double choruses exact an intelligent and spirited delivery. It is not remarkable, then, that Boston and its Music Hall should have centered a true musical pilgrimage, on Good Friday night, when quite 3,000 persons listened to this great master-piece of Christian art. With a chorus of 600 voices, an effective orchestra, an organ accompaniment more or less satisfactory, and six soloists of celebrity, the sublime Passion Music should have supplemented, in generous measure, the liturgic solemnities of the day. The place, however, was quite out of keeping with the occasion. The Passion Music implies and requires an ecclesiastical setting and background. The absence of these chills and nullifies the eloquence of the delivery. The concert-room atmosphere, the elaborate toilets, together with the insistence of the artistic over the Churchly side of the event, impoverish and enfeeble the tremendous suggestions and spiritual impressiveness of this "Solemn Music." Yet with all these limitations "the Passion Music" of Bach overtops all other achievements in choral art.

With all these drawbacks, the prevailing religiousness of the occasion was unmistakable. The form of construction rests principally upon the recitatives which take up and continue the evangelic narrative. These are exceedingly elaborate and difficult, and demand a masterly declamation. Unfortunately, the soloists with hardly more than a single exception, attempted little more than vocalizing their respective parts, leaving the sacred text in deep shadow, or altogether unintelligible. With the libretto in hand, and constant attention, it was possible to follow the progress of the delivery. But the Ditson edition, which was used by the "Handel and Haydn," has a translation which trifles with King James' version in the most unwarrantable and capricious manner. The soloists, with the exception of Mr. James Ricketson and Mr. Ludwig, tenor and bass, were singularly inefficient as to declamation and breadth of tonal delivery, contenting themselves, for the most part, with a passionless, mechanical reading, manifesting a singular vocal incompetency. The chorus seemed plethoric and over-full, wanting in spontaneity and distinctness; the tenor and alto lacking definiteness and vigor. Then the organ, most absurdly placed overhead, to the left, and out of sight, save a small curtained window, through which the conductor's baton might be seen, rendered but a partial and hesitating service.

Most of all, the magnificent chorales which are threaded along the entire score at short intervals, giving relief and breathing room to the otherwise interminable recitatives, were largely omitted, thus falsifying the intention of the composer, mutilating his work, and converting what otherwise might have been a climacteric of profoundly impressive worship, into the weariness of a badly-told evangel. If the entire work were too long for a single delivery, the first part alone might have been given, or some sections of the narratives, especially the Eucharistic portion, omitted—a part which should never be sung by laymen, and in a concert hall.

But with all these incidental shortcomings, who can attempt to measure the exalted heights and the profound depths of holy inspiration, which kindle and vitalize this sublime work? It belongs to Passion-tide, as "The Messiah" does to Christmas. And it will be a privileged event, when the Church Choral Society, as of New York, and as it may yet be developed in other great cities, shall religiously adopt the St. Matthew "Passion," and present it yearly, in Passion Week, in the largest church that may be had. This will be a memorable step, indeed, in the renaissance and furtherance of the highest religious art. The St. Matthew Passion Music resembles the plays and mysteries of the Middle Ages, and, like them, is capable of being given by three different groups of performers—the principal characters, and the celestial and terrestrial choirs. All the contemplative and emotional movements, arias, and choruses, are assigned to the heavenly choir, and to the earthly group the chorales of a penitential and sympathetic character. It is a reproduction of a mystery play, with tonal additions. The St. Matthew Passion Music was composed in 1729, and was produced the same year in the church of St. Thomas, in Leipsic, on Good Friday. The first performance by the Handel and Haydn Society was May 8, 1874, and this last was the eighth.

The beloved Dr. William Croswell was the father and founder of Catholic ritual worship in Boston, and for that matter, in all New England, and yet how simple and rudimental were those usages in the young mission or church of the Advent, which precipitated the most irrational and mischievous controversy. In the face of liturgic developments now familiarly accepted throughout our Communion, it is almost impossible to detect the slightest germinal promise of them in the liturgic usages of that most humble and devoted priest. Yet the ritual of the church of the Advent to-day, in its conscientious Anglicanism, is a legitimate and logical outgrowth from these simple beginnings. Keeping Good Friday in the mission church of St. John the Evangelist, with Father Hall, that impassioned missioner and evangelist, and his ever memorable "Three-Hours" and "Seven Last Sayings," from the pulpit and church whence the Advent people migrated but a few years ago, one could but exclaim, "What hath God wrought" from the precious stock and root of Churchly devotion! Here is the mission, crowded, literally, floor and galleries, and its nearly 700 communicants; and the new Advent church and its ancient parish splendidly housed, and its more than 700 communicants, together strong, eager, and fertile enough in good works to energize a whole diocese! And yet not so very long ago the "little flock" of the Advent, persecuted, outlawed, with only a handful of adherents, seemed at once the pity and despair of the diocese. There is a perpetual exhibition of vigorous root life at the new-old Advent, and Father Grafton's venture of faith is putting out new shoots and branches. Throwing the support and nurture of the parish from the shoulders of a brotherhood clergy, upon the congregation, proves just now, and as yet, a tonic measure. The present Easter certainly was crowded with abundant tokens of a sound prosperity. The new memorial Sunday school opens into the nave, supplying nearly 300 additional sittings, and they were not enough to give ease to the great Easter congregations. There are the new Bigelow baptistry, with its nobly groined and arched ceilings, and a new and costly memorial porch, at the west end, to cost more than $10,000. A new reredos in Caen stone, a gift from Mr. and Mrs. John Gardiner, was uncovered in time for the Easter Even service. It is an exquisite construction, both in design and execution, conforming to the prevailing lines of the sanctuary walls, reaching an altitude of 28 feet above the foot of the altar, and quite 35 feet above the level of the nave. The design is a suggestion from the Spanish Gothic, from the great English firm of Ernest, George, & Peto, completed in London, and then erected in the Advent. The central highest elevation is surmounted by an ornate cross, while the pinnacles at the right and left bear sculptured figures of the Angel of the Annunciation, and of the Blessed Virgin. Six others, saints, martyrs, and holy doctors of the Church, find place across the middle section. There is consummate delicacy and refinement in the elaborate treatment of the entire structure which supplements and completes the altar and super-altar, already placed in the sanctuary. Delicately modelled wings on either side, graceful as a scarf of rich brocades, support the reredos against the walls from which it is separated by a narrow passage. The rector cherishes a plan for creating a second memorial to the first rector, Dr. Croswell, in a great west window, of symbolic glass, for which a fund has already been inaugurated. It will be quite enough to announce the pious purpose, to secure the glad and prompt co-operation of the Advent people.

The musical services of the great Feast, and its multiplied solemnities, merit a more specialized mention than our space permits. The Service Kallendar has already appeared in this department. Its execution and delivery largely surpassed both expectation and former experiences. Too often such great services over-ride and swamp the liturgies and offices of the day, with an intrusive, over-powering pretension, subordinating the chief things, to the infinite distraction of clergy and people. Not so at this great solemnity. Nothing could have been finer, or more refreshing, than this supplemented aspect of the musical services. They were noticeably a means to a higher end. The orchestra occupying places on both sides of the great and spacious choir, were an in

tegral co-operative element, from the beginning, and not merely a startling and exceptional incident, kept perfectly in hand under Mr. Whitney's firm baton, and in perfect movement and sympathy with choir and organ. Indeed, the service and solemnities moved graciously along, in spontaneous sympathy, as if such services were the customary "use," rather than a splendid exception in the liturgic routine. And so the admirable choir sang, as if such services and such singing were to be heard in that church on every Sunday. This, I take it, is the perfection of musical liturgics, in that they aid and edify the general devotion, without challenging to themselves critical attention. The artistic and æsthetic, in short, were merged as they ought to be in the devout and worshipful. So there were no surprises, no startling climacterics, no exploits of selfish, self-seeking virtuosity that distract and interrupt the supreme purpose of divine worship. Only this one exception, made under the compulsion of duty—if Mr. Whitney's admirable choir, with most other admirable choirs, would only take pains and care to read and deliver with intelligent distinctness, the sacred text of Psalm, hymn, canticle, and anthem!

NEW MUSIC.

Magnificat and *Nunc Dimittis* in G, composed for Trinity choir, New Rochelle, N.Y., by H. F. Fuller, M. A. James Pott & Co., N. Y. In unison, quite within the compass of mezzo and baritone voices; admirable for choral congregational use, with a richly varied organ obligato accompaniment.

Communion Service (St. Paul's) in E *b*, complete (including *Pater Noster* and sevenfold Amen), by Samuel J. Gilbert, organist of St. Paul's cathedral, Buffalo, N. Y. Wm. C. Ashmore & Co., N. Y. city. Mr. Gilbert writes in a churchly spirit, is animated and vivacious in his musical temperament, and has produced a complete "service," which may be studied with profit and sung to general edification. The *Credo* especially develops the writer's ample resources, and has exceptionally effective passages, especially the *Incarnatus est.* The *Sanctus* is admirably constructed, in a double quartette form, solo and chorus.

From A. P. Schmidt, West st., Boston: Two numbers of "Eight Fugues from J. S. Bach's well-tempered Clavicord," with analytical exposition in colors and appended harmonic schemes, by Bernardos Bockelman; designed for use in music schools, and for self-instruction. Seeing is believing, and here, a quick key to an understanding of fugueal constructions, the different subjects in red and green, respectively, inwoven with the score, delineating the progress. An expedient of rare ingenuity, and of the greatest practical help to teacher and pupil. Two charming part songs for female chorus, with pianoforte accompaniment, by Tempieton Strong; excellent for ladies' seminaries, where refined musical recreation may relieve severer practice. "Bedouin Love Song," tenor or baritone; also vocal duet, "The Land of Peace," both by Geo. W. Marston, who has an excellent feeling for melody and lyric expression. "Fearful I bow before Thee," bass solo, Marcello, arranged by O. H. Brown, a grand example of the great art of the ancient masters, requiring a masterly interpretation. "Bedouin Love Song," by G. W. Chadwick, a fiery burst of tropical love-making treated in a thoroughly artistic manner, sung, we believe, by Mr. Carl Dufft at the last Worcester, Mass., Music Festival with decided applause. Also, songs of singular beauty, "Just like a lovely flower," and "Spring," by Henry Holden Huss; "Marguerite," and "They went a-fishing," by F. Lynes; "Sleep, Beloved," by Jules Jordan; "Come unto Me," and "A Mother's Lullaby," by Blumenschein, and "O Memory," by F. Addison Porter. Also, instrumental, "Slumber Song," for a string quartette, by Alfred De Sève; easy and very pretty. Graceful and melodious *etudes* and idyls for the piano—three by Ludwig Schytte: "Sports of Childhood," "Dance of Gnomes," and "In the Firelight." A brilliant and beautifully written "Etude," by Henry Holden Huss; a spiritual "Ideal," and "Dans Espagnole," by Alessandro Lonzo. Two charming "bits" for young players, Preludio "Moto perpetuo," and "Valse Noble," by Bruno Oscar Klein, and 16 *Melodische Etuden*, of moderate difficulty, by Richard Hoffman, book 1st, of sterling value for practice. The same house has also sent us "Trio for Piano, Violin, and Violincello," by S. B. Whitney, based substantially upon the motives employed in the composer's admirable "Mass." It is dedicated to J. Montgomery Sears, and has been played in Boston, Chicago, and elsewhere before warmly appreciative audiences. Mr. Whitney appears in quite a new light as a writer for strings, and in the orchestration for his Mass, or Communion Service, showing himself a master in orchestral form and coloring; he might well undertake larger and more exacting work. Also "A Primer of Musical Forms," a systematic view of the typical forms of modern music; Part First, Pure Forms, and Part Second, Variable Forms, by W. S. B. Mathews. Pp. 88. A strictly scientific treatise on an abstruse, yet fundamental, subject, which lies at the very fore-front of the would-be composer's studies. The illustrations are copious, and from classic and standard composers. It is a compact, carefully-reasoned, æsthetic, musical art-form, as deduced from the studies of the best critics and masters.

From Novello, Ewer & Co., New York. "Twelve Songs by Handel," edited by Alberto Randegger, soprano. These comprise four great solos from the "Messiah," nine from "Judas Maccabæus," two from "Jeptha," one from "Joshua," and two from "Theodora." "Mendelssohn's Elijah Soprano Songs," edited by Alberto Randegger, containing the celebrated duets, trios, quartetts, and double quartett. Also, in the same series, "English Folk Songs," collected, arranged, and provided with symphonies and accompaniments for the pianoforte, by Wm. Alex. Barrett; fifty-four in number; rustic, convivial, social, and patriotic. Novello's "Service Books," containing music for the Church service throughout the year, compiled and edited by D. E. Hervey, choirmaster of St. John's church, Newark, N. J. No. 1. Very easy; partly in unison. This is a judicious selection of practicable compositions for choirs of moderate ability, for *Te Deum*, several of the canticles, parts of the Communion office, with several anthems for Holy Days and special seasons. A series of three numbers is announced. "The Kobolds," the poem by Arlo Bates (from Albrecht), set to music for chorus and orchestra, by Horatio W. Parker, op. 21; dedicated to the Hampden County Musical Association, and composed for their annual festival, held at Springfield, Mass., in May, 1890. Pp. 22. This is a brilliant interpretation of a wood-land, or elf-land, verse-text, much more poetic and fanciful than the verses. Mr. Parker has a fertile invention, writes with a lavish, but finely-schooled imagination, is a master of picturesque form and harmonic color, and has an original wealth of melodic and tonal beauty at command, notable not only in his lesser, but in his more ambitious compositions. "Horatius," ballad for men's voices and orchestra. The words selected from the poem by Lord Macaulay, the music composed by John H. Mee. Pp. 62. The composer, who is a London musician of high distinction, has given a spirited and picturesque interpretation to the Horatian episode in the "Lays of Ancient Rome," a composition full of charms for men's choral associations.

The Shunamite, a Sacred Cantata, for Soli Voices, Chorus, and Orchestra. George Garrett, Mus. D., M. A. New York: Novello, Ewer & Co. Pp. 95.

The recent delivery of this important work in great part, as a Festival Evensong Service, by the choir of St. James' church, New York, Mr. Geo. Edward Stubbs, organist and choirmaster, presents an opportunity for a brief analysis of what must be accepted as one of the most admirable examples of its class in the higher musical composition. This is a serious, elaborate, dramatic work, on an exalted plane. The story which the beautifully constructed libretto tells with such eloquence, is one of the most touching and memorable episodes in the life of the great prophet. The method is the recitative, so congruous with the spirit of Orientalism, and the chorus, with orchestral preludes and accompaniment. The pianoforte or organ score is utterly insufficient to supply the tonal and harmonic coloring which serves as both a background and an atmosphere. It is impossible to reach the true measure of such a composition, without the writer's orchestration, however fertile and impressive the best organ accompaniment might prove. Then soloists of the highest capabilities are demanded with a flexibly sufficient chorus. All these conditions have accompanied its delivery in England. The work lies in three divisions, of 8, 7, and 5 numbers respectively. Its complete delivery should occupy an hour, or longer. Mr. Stubbs necessarily gave but a sketch of a great and important work. After a prelude follows the chorus, "Praised be the Lord daily," to the musician at once a masterpiece of structural art and learned invention. It opens with a boldly outlined subject of 16 measures, by the tenors. This is taken in turn by the altos, when the tenors at once introduce the second subject, also 16 measures; each part following with each subject in its turn, in elegant contrapuntal relation, until a logical and most impressive conclusion is reached. We recall nothing more scholarly or satisfactory in modern art. Our space permits mention only of the most noteworthy numbers. No. 4 is a lovely chorus, full of suavity and graciousness, "Be not forgetful to entertain strangers," with a conclusion of singular beauty. No. 6 is one of the longest and most delightful in treatment, in the work: "Children are an heritage," chorus, exhibiting a tenderness and *cantabile* in the part movements. No. 8, chorus, "The voice of joy and health," is largely proportioned, develops a deeply studied climacteric, and would serve fine purpose detached as an anthem for a competent chorus choir. Part II opens with a much longer and highly elaborated orchestral introduction, preparing for what may be styled the pastoral, or praise episode of the cantata. No. 10 is a chorus of women and men, antiphonally, tranquil, simple in form, and most lovely in spirit and movement; "Sing we praise to our Creator," uniting in choral finale, would prove a most acceptable ode for spring-tide. No. 13, "The death wail, chorus, woman's voices, 4 parts, "Death is come up into our windows," almost painfully funeral, and would be a commanding anthem, the harmonic coloring, profoundly sombre and mournful. No. 15, recitative, Elisha's command to Gehazi to lay his staff on the dead child's face with a pledge of Divine succour, followed by the most exquisite choral passages in the work, in 8 parts, men and women choirs uniting, "Wait on the Lord," exceedingly valuable, detached, as an offertory or funereal consolation. Part III. opens with only 23 measures of orchestral interlude. No. 17 must be identified as the dramatic climacteric, a wonderful solo, (Elisha) "Ah! Lord God," in turn interrupted by and accompanying a sequence of imploring, beseeching chorus, searchingly realistic in their depths of grief and pathos and suspense, all passingly lovely in form and feeling. No. 19, in a long but exquisitely written solo, the Shunamite opens and lifts up her sobbing joy unto the Lord, "I cried unto the Lord" abounding in most picturesque passages of orchestral writing. This song is the true finale, although succeeded by a very brief chorus, (No. 20), "Praised be the Lord," which, artistically, or poetically, seems wanting in commanding, climacteric power, but it is practically the out-blossoming of the Shunamite's "Praise of Tears." We know nothing among the multiplied compositions of this degree, and the English repertory abounds with them, likely to reward more generously choral study, when the composer's "conditions" can be realized. It is symmetrical in form, poetic in treatment, and exceedingly rich in dramatic, as well as religious persuasion.

MAGAZINES AND REVIEWS.

The North American Review opens with a contribution to the discussion inaugurated by Mr. Carnegie's "Wealth and its Obligations," from Cardinal Gibbons, who uses the opportunity chiefly for a vindication of the Communion he so admirably represents, as an exemplary dispenser of Christian charity. His strongest point lies of course in the consecration of the person, of self, to the service of God. and of suffering, ignorant men, as something holier than the charitable distribution of riches. Prof. Ely of the Johns Hopkins' University, discusses "Pauperism in the United States," proposing to find a hopeful solution of this social problem in "The Elberfeld System." The article covers the subject, and rests upon sound reasonings. Emilio Castelar, the Spanish orator and statesman, writes on "The best Signs of our Times—Democratic Revolution and Evolution in Europe,' a brilliant and scholarly resumé of European history since 1799, pointing out the advancement of free institutions and popular liberties.

The Magazine of American History has for a frontispiece a "process" reproduction from the great painting of Brojik Veeslar: "Christopher Columbus at the court of Ferdinand and Isabella," in the Metropolitan Art Museum, New York. The leading paper, "The Chesapeake and Lieut. Ludlow," by Robert Ludlow Fowler, is a vindication of young Ludlow, in the terrible naval battle between the Chesapeake and the Shannon, upon whom the command fell after the death of Lawrence, and whose conduct or inexperience seem faulted in *The Century Magazine* for December. Incidentally the history of the Ludlow family, a patriotic and fighting stock, is given with many interesting details. There is the unfailing supply of interesting anecdote and *memorabilia*, which, for the editor, seems inexhaustible.

The Magazine of Art, Cassell Publishing Co., New York, has a powerful idealization of "The Prodigal Son" for its frontispiece, an excellent photogravure—bleak, comfortless, and more eloquent than the most eloquent sermon. Claude Phillips contributes an intelligent criticism on "The Modern Schools of Painting and Sculpture, as illustrated by the 'Grands Prix' at the Paris Exposition," covering especially the contributions of Austria-Hungary, Russia, Italy, and Spain. His treatment of Munkacsy seems exceptionally just, in view of the popular enthusiasm which followed the public exhibition of his huge panoramic studies, Christ before Pilate, and The Crucifixion, two masterpieces of sheer dramatic realism, alike unspiritual and without religious fervor, mere exploits of studio virtuosity, and without a touch of creative genius or exalted idealization. In avowedly religious art, we recall nothing so utterly destitute of religious significance. Mr. Phillips concludes that the prize-winners were generally unworthy of their official distinction.

The Church Eclectic, for April, contains: "The Last Passover," by the Rev. Dr. Brand; "Lord Salisbury on Clergy in Politics," *Daily Telegraph*; "The Word of God," by the Rev. Robert Ritchie; "Dr. Franz Delitzsch." *Jewish Intelligencer*; "The New Archbishop of York," *Church Review*; "Early, Mediæval, and Modern Church Music," *John Bull*; "The 'Spirits in Prison,'" by Dean Hart; "Writers of Favorite Hymns," *Cowley Evangelist*; Miscellany; Correspondence; General Notes, and Summaries. [Utica, N. Y.: W. T. Gibson, D.D., LL.D., Editor and Proprietor.]

Brentano Bros., 204 and 206 Wabash Ave., Chicago, have always on hand The Living Church, and the latest home and foreign papers and magazines.

THE HOUSEHOLD.

THE SHADOW OF THE CROSS.

BY M. R.

Gloom upon gloom! O cross, thy shadow cast,
Should in forever-widening circles fall,
A thing of terror and a burial pall,
A blighting winter, life and hope to blast;
For, future ages, looking on this past,
Shall wonder that there was not one in all
The nations that were gathered there, to call
For mercy on the Victim till the last.
The wrath of Nature spread across the sky
In that black noon a supernatural screen;
The very dead rose up reproachfully
Against that heartless gaze, to intervene.
Where was thy tender heart, Humanity,
That thou couldst stand unmoved before that scene?

In the dark watch hour of Gethsemane,
The Saviour found not one with him to wake,
Conquering weariness for love's dear sake,
Each sense aroused by living sympathy;
So, in thy life's dark hour, it may be
That those whose lips in noisy friendship spake,
An easy path of careless comfort take,
And leave thee lonely in thy misery.
Then falling prostrate in that solitude,
From every earthly solace cast adrift,
Thou mayest, for a little, darkly brood;
But thou shalt there thy inmost conscience sift,
And the weak selfishness that love withstood,
To sacrificial heights with God uplift.

When Christ arose, leaving a vanquished tomb,
On the first Easter morning, from the dead
A flower of Easter hope arose, to shed
Beauty for long decay and light for gloom.
So when upon the day of light and doom,
Sinners shall quail before a thorn-crowned head
Whose dying lips for their forgiveness plead,
God's risen sons shall greet its fuller bloom.
They having conquered ignorance and ill,
Made whole in body, as in soul complete,
Even as Him they follow, shall fulfil
The mandate, "Be ye perfect," as is meet;
Perfect in all things, following His will,
They shall find perfect Heaven at His feet.

(*Copyright 1891*).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XI.

'Tis sweet to stammer one letter
Of the Eternal language—on earth it is called Forgiveness.

—*Longfellow.*

Oh, that dreadful day! The howls and cries of the men, women, and children, as they came in reply to Iosco's call, and saw their chief, their father, lying dead! They also saw Virginia, motionless as if she had been carved out of stone, standing over the dead. He had been their faithful Werowance. They stood aghast, unable even to fancy who could have done the dreadful deed. The medicine man said, solemnly:

"The great Werowance rested under the arbor of wild vines that shade the wigwam, and as he lay on the mat in the heat of the mid-day sun, a pale-face stood before the Werowance, saying he had somewhat to speak, but must speak it with nought but pale faces to hear, for it was a secret or charm of their tribe. Werowance was true, and trusted him; he went into the heat and sun, following the pale face. No man has seen him till now, when he clings to the earth. Why came not the pale faces at the call of the Werowance?"

A mighty shout rose from the people as they moved around the body, and around Iosco, who stood with folded arms and faced the scene. Then the tumult ceased. The oldest of the company came forward; taking Iosco's hand, he put it first to his head and then to his heart, and so gave his oath of allegiance to the new chief. The others did likewise till all the men had pledged themselves. Then they stood in silence to hear what he would say.

Iosco was a true Indian; he would have scorned to show deep feeling in his face or manner. He said, very quietly and calmly: "Carry my father to the wigwam."

They moved quickly to obey him. An old Indian put Manteo's pipe in his hand that it might be ready for him on his way to the Happy Hunting Ground. A young brave who had hated Virginia always, because as a child she had shown a preference for Iosco, now seized her arm to drag her away. But a strong voice made him stop.

"Stay, take thy hands off!" Then leaning forward, Iosco said: "No Indian man shall touch a white skin save a man of full size."

Virginia noted his strangely altered face. Oh, he must be very, very angry, she thought! Surely he would never speak to her again. But he was coming towards her. He took her hand and led her away.

The sun dipped low in the west, sending a crimson glow through the forest; the birds chirped their good-nights to each other as they swung on the branches of the great trees. Perfect peace seemed to rest on everything. Iosco stood on the bank of the lake; on its smooth surface the glory of the sky was clearly reflected. A slight noise made him turn. Virginia stood by him, her face upturned, her beautiful eyes fixed on him wistfully.

"O, Iosco," she cried, coming nearer, "forgive me for disturbing you; but, dear Iosco, I am so sorry, so very sorry for you, and so ashamed of my people. I must tell you only this once, that our people at home would thank you if they could only know what you have done. We deserve to be killed. If the big canoes ever come over, full of white men like my father and grandfather, who, I am sure, must have been as good and brave as Manteo, —whom they loved, you know—if they ever come, Iosco, tell them what he did for us, and please ask them for my father, and show him where my grave is, and my mother's also."

Her voice faltered, but she still stood looking steadily at him; there was nothing weak or sentimental about her, she was a brave girl and meant what she said, every word of it. She knew the wickedness of the deed which her people had been guilty of, not only murdering without cause, but murdering the one who had sheltered and defended them. She took it for granted that Iosco was very angry. She thought it must make him feel enraged even to look at her. But when he turned and looked into her eyes, she saw no vengeance in his face. He took her hand and pressed it to his lips and to his heart. The color rose to her white cheeks and her eyes filled with tears which rolled down over her flushed face, and fell upon Iosco's hand. She let him draw her closer, and as she looked up she could not understand the expression in his dark eyes; it frightened her, yet there was nothing angry or fierce, there was a new, strange tenderness.

He said simply, "Owaissa, Owaissa!" as they stood there together. The sun sank out of sight and the rosy glow was gone. The still water of the lake showed only the reflection of the moon, and the two figures, one tall and dark, with rich mantle and wampum belt, the other, fair and slender, with a robe of woven turkey feathers lined with down from the breast of the wood-dove. They stood close together under the clear heavens as they had often done ever since they could remember; but it was so different. What made the strange difference, neither quite knew. At last Virginia stole softly away.

The birds had gone to bed, and the moon was high in the sky sending down a soft silver light over the great forest land. It looked at the little lake with its smooth water on which the two figures had been reflected at sunset. Now it showed only one. He stood alone with folded arms and bowed head. For a long time he had stood there, even while the shadows cast by the moon were lengthening. Then he walked quickly up and down the bank. The tiny waves lapped his moccasins, but he heeded them not. At last, as if worn out with his solitary struggle, he threw himself on the ground and lay so still, he looked more like a dead than a living form. There alone, with only the screech of the owl in the forest, or the call of the heron to break the stillness, in the dim light of the moon, alone with nature, Iosco was struggling with himself. He seemed to be two beings, one the better self which Mrs. Dare's teachings had awakened, which saw and dimly realized the light and glory of the living Saviour; the other being, an Indian, with all the passion and vengeance naturally found in the descendant of a long line of fierce and warlike chiefs, whose creed was, two eyes for one eye, and always revenge, though it be waited for a long time, even from generation to generation. This being seemed to urge relentlessly: "They have slain your father; make them pay for every drop of his blood with a scalp!" The better self said over and over again: "He loved us all so much, He was willing to bear all this to teach us how to forgive each other. The dear Lord could have killed every one of those bad men." The first voice, almost in reply, seemed to say, "If you get rid of all the other pale faces, you can keep Owaissa always. You can easily conceal one, while a number would be discovered if the great canoes should come looking for them. If you do not have these men killed, your braves will do it. It is not safe for them here. Even as a tiger steals her prey they will be seized." And yet in the darkness two great blue eyes seemed to look wistfully at him. He could hear the dear girl's voice, sweet and soft as the note of a bird saying: "God must be very angry with us. I know He will punish us and He will reward Manteo." Was God really going to punish and judge? he wondered. The voice of the better self seemed to be saying. "If you could not keep them here, you could perhaps send them away somewhere else." "Ah, yes! there was the great Werowance Powhatan in whose friendship and esteem his father had stood very high. He might be glad to have some more workers in his tribe. These white people had introduced many things among his people, Iosco knew; a wonderful manner of spinning, and various other things. The captives, for such they now were, must be out of the way before morning, and no one must know where they had gone. How could he get them off unseen?

He rose. The struggle was over, the better self had conquered, but the fight had been a hard one. As he walked through the forest he mused. Should he tell Owaissa, or let her discover that they were gone, in the morning? He never thought of including her in the party that were to go; and yet, why not? If it were unsafe for the other whites, might it not be unsafe for her? Would she not want to go with her people? she belonged to them.

He passed through the little village; all were sleeping; even the night itself seemed awed by the dreadful deed of the day. There lay the great Werowance Manteo. On the ground by the bier Virginia had thrown herself.

As he looked at her she stirred, sighed, and muttered something. He caught his own name, the rest was indistinct.

"The Owaissa is like unto the angels she used to say were guarding our Werowance!" It was Ranteo's voice. He was on watch, fortunately, for Iosco's plan.

"Ranteo knew my father when he was made a Christian, Mrs. Dare has told me about it. When the white man put the water on the Werowance's head, Ranteo was by his side. It was in the moon before the great canoes went over the water with all the white hearts who left the pale faces with black hearts behind," Iosco said.

"To kill us," the old Indian muttered.

Iosco continued: "Christians forgive those who do them harm, so I am going to do what a Christian would, I am going to let all the pale faces go away, and not harm them. The son of Manteo, the Christian, will be Christian, too. Will Ranteo help him?"

Ranteo looked more surprised than if the skies had fallen. Then he walked over, and stood looking at Virginia for some time; coming back, he said: "In that dark night long ago, when the child crouched on the rock to save Ranteo, as a dove might try to save an eagle, the pale lady spoke and Ranteo promised to be the friend to her child," he said, pointing to Virginia, "and he will keep that promise now."

"Thinks Ranteo that Owaissa must go, too?" Iosco asked. The old man shook his head. "It is not safe for a dove to be with hungry foxes. The white dove must go," he said.

An hour later a little group stood on the bank of the James River, known then as Powhatan flu, on which they were to fly to safety. Iosco was to go with them till day-break, when he was to return, and send Ranteo to guide them the rest of the way to Powhatan, on the Youghianund flu. They were to conceal themselves during the day. The moon was far on its way, but it smiled on them as they glided swiftly over the smooth water.

(*To be continued.*)

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

X.—THE MICROSCOPE.

"It looks so showery to-day," said Farmer Harrison at the dinner table, "that 'pears to me you'd better not tramp off very fur. Most likely we'll ketch it 'bout three o'clock."

Frank and Fred had been working hard all the morning, for the times "off" with the club twice a week, were all their father thought their health needed, and the continuation of their course at the business college was conditional on the summer's work. So they did not long for the exercise, and when John arrived he was in the same condition; but the others were a little disappointed until Miss Lacey mentioned the microscope. Then they thought the breezy work-shop under the shade of the big elm, with its aquaria, maps of botanical and mineral specimens, and tools scattered here and there, would be quite delightful. Many allusions had been made to the microscope from time to time, but excepting the pocket magnifiers which each one carried, they had not used it at all, and were quite curious to see the treasures which they had often noticed Miss Lacey preparing, while they played tennis in the court just outside.

She now took out her instruments and cabinet of slides, and prepared the corner, which she had appropriated, for the visitation of the eager Club.

"As you have not used the compound microscope," said she, "I must explain its parts and their use, before you begin. The lenses are set in two parts, you see, the one at the top called the eye-piece, and the other next the object, the 'objective.' The object prepared on a glass plate called a 'slide,' and covered with a very thin piece of glass called a 'cover glass', is placed on the flat stage beneath the objective, and held by clips. The stage is movable, so that all parts of the object can be brought into the 'field,' that is, the space being examined. The higher the power of the lens, the smaller the field, and the nearer the lens must be to it. The space between the two lenses is the 'body' and the part carrying the eye-piece, which can be drawn out, is the 'draw-tube.' The body is raised or lowered by this rack and pinion at the back called the 'coarse adjustment,' and more accurately by the screw in front called the 'fine adjustment.' In using it you should always lower it close to the slide and then raise it until the object comes into focus. I have had several fine slides spoiled by awkward people who ran the lens down into them, and there is a still more serious danger of spoiling the lens."

"How is it we see the object so much larger?"

"You do not see the object at all, but its image. The first lens throws a magnified image into the eye-piece which shows you another still more magnified. The proper way to examine the structure of any object is to thoroughly examine it with the low power of a simple lens, and afterwards by each of the higher powers in succession, until you have a good general idea of its form and structure, and can find what parts will need special examination. You then remove these parts, give them special treatment, perhaps to make them clearer or separate the tissues and cells, and then you submit it again until you find the one which best brings it out. As it takes a good while to prepare specimens, I will use some which I have already mounted, and mostly those from objects we have studied in our work thus far. I have several microscopes so I can put several slides in at once, or still better, I will use this German hand microscope for most of them, and we can pass it about. At home I have a revolving table."

"What is that one with wings?" asked Mabel.

"That is a dissecting microscope, and the 'wings' are hand-rests. I think we will begin with the vegetable world, not entirely with respect to Bess' preference, but because we can best distinguish in that the foundation of organized structure—the cell—which it has been the great work of the microscope to reveal."

"What is a cell, Miss Lacey?"

"Just a little sac containing a liquid called protoplasm. This is the living portion of the plant, that which is sensitive, which moves, appropriates food, and increases in size. In animals, the essential constituent of all living parts is a similar substance, and the two cannot be distinguished by any chemical or physical tests. The exact chemical composition has not been determined, but water makes up its bulk largely. The most remarkable peculiarity of living protoplasm is its physical activity. Under proper conditions it is always altering its shape and changing position. The most common is what is called the 'streaming movement.' Streams or currents seem to run in one direction for a few minutes and then they usually set in the opposite direction for about the same length of time. Here is some naked protoplasm from a mould, which will show you the streaming motion finely, and in the other instrument I will put some closed cells of the yeast plant. Both are living and you can see the motion. If you do not see it plainly after looking carefully a while, adjust the focus to your eye by turning the screw a very little."

After some practice all were able to see the objects plainly, and to manage the instrument for themselves.

"You will see by the yeast plant," went on Miss Lacey, "that the primary form of the cells is round, but as they are made by subdivision and are often pressed together, it is not unusual to find them spherical. When they are of nearly equal size and press upon each other equally, they form a twelve-sided figure which looks like a six-sided one in the microscope. Here are some from the stem of a lily—a section of it."

"Why, Miss Lacey," said Bess, "you don't mean that all vegetables are cells, just masses of cells?"

"Certainly, Bess. Bark, hairs, thorns, flowers, fruit, everything, is made of cells. These form different kinds of tissue according as they are used for different purposes, just as animal cells do, too. Sometimes if free on one side they have little projections, which give them a velvety appearance as in the petals of a pansy. This slide will show that. Here is a section of the yellow pond lily we found the other day. You will see some star-shaped cells projecting into the spaces. This occurs in loose structures. Here is another from a reed."

"How beautiful!" exclaimed Bess. "Why, Miss Lacey, I never supposed there was any structure to it. I thought it was solid right through."

"Few people do know, Bess, how beautifully and accurately all the details of this great universe are made, and many who look at them often become so engaged in trying to explain or account for them, that they forget to admire. Here is a pretty group of cells that I took from the internal layer of the butter-cup. Do you notice all the tiny bright green dots? They are what give the leaf color. The technical name of the substance is chlorophyll" (a glance at Will).

"I don't know," said Will.

—"Or 'leaf-green,' and it may always be found thus dotted in the leaves of plants, the dots differing a good deal in size, shape, and arrangement. Here is a slide which I made from the chickweed; you remember that was one of the plants we studied."

"A Pink," said Bess.

"Yes, you will find these cells elongated and filled with chlorophyll. With a few exceptions it is not found in leaves unless exposed to the light, as in blanched celery, and it ceases when cells lose their activity."

"Do red plants have chlorophyll?"

"Yes, but the other coloring matter conceals it. Next to chlorophyll, one of the most important products of the plant is starch, which is also very useful to us for food. These starch grains vary greatly in different plants, and even in the same plant. Let me show you some. They are selected from the protoplasm, and the growth and structure are so complicated that I cannot stop to explain them now. This is from the pea, this from Indian Corn, potato grains are largest, and the rice starch smallest. You can prepare a slide from the potato yourself. Cut a very thin slice with a razor, if you can get one. Put this on a slide, drop a little water on it, cover it with a cover glass and place it under a power of 100 diameters. Several of you have magnifiers of that power. Crystals are also formed in the cavities of cells, or in their walls, or seen in their intercellular spaces. Some are needle-shaped like these which I found in the Evening Primrose we picked in the Glen. Here are some of lime which I took from an onion bulb. Cells united more or less closely into a common mass are called tissues, of which we have various kinds with long scientific names. Here is a section of a common cedar pencil, the wood is not the true cedar but the fragrant Juniper, and you will see it has a spiral arrangement of the cells called scalariform or "ladder-like." You will also see the oil cells, which give the wood its well-known fragrance. Here are some "ringed" vessels from the Touch-me-not which we gathered, and in this instrument I will put some of the milk-bearing tubes of the onion, called 'laticiferous tissue.' In this tissue India rubber, opium, and many other substances of commercial importance are secreted. Here are what are called 'sieve tubes' of the grape vine. We might spend days on this, or on any other class of objects for that matter, but I will show you only one more, a cross section of a pine needle."

"A pine needle!" cried Fred, "Why, a pine needle is only a little stick!"

"Just look at it, more beautiful than any lace work I ever saw, and each species of pine—there are a good many, has its own peculiar arrangement, so that if you have studied this, you can tell what kind of pine any given pine needle comes from!"

"To me," she added, after a moment's silence, "this is a most conclusive evidence of the Great Designer."

(To be continued).

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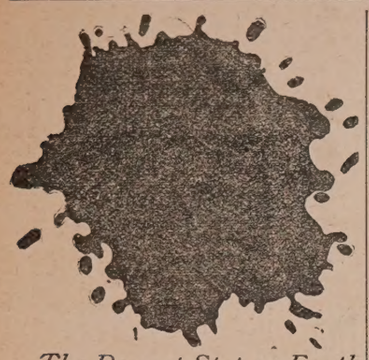

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An excellent cleansing fluid, especially useful when men's garments require renovation, is prepared as follows: Dissolve four ounces of white Castile soap shavings in a quart of boiling water. When cold, add four ounces of ammonia, two ounces each of ether, alcohol, and glycerine, and a gallon of clear, cold water. Mix thoroughly, and as it will keep for a long time, bottle and cork tightly for future use. This mixture will cost about eighty cents, and will make eight quarts.

For men's clothing, heavy cloth, etc., dilute a small quantity in an equal amount of water, and, following the nap of the goods, sponge the stains with a piece of similar cloth. The grease that gathers upon the collars of coats will immediately disappear, and the undiluted fluid will vanquish the more obstinate spots. When clean, dry with another cloth, and press the under side with a warm iron. This fluid is also useful when painted walls and wood-work require scouring, a cupful to a pail of warm water being the proper proportion.

When washing black dress goods, soap must never under any circumstances be applied directly to the material. In order to obtain the necessary suds, it must be shaved and entirely dissolved in a basinful of boiling water, and then thrown into the wash-tub.

BLACK LAWN.—Wash very quickly in hot suds, for this material must not lie wet; rinse in deeply blued water, and hang in the shade; iron upon the wrong side while still damp. If stiffening is desired, dry thoroughly, and before ironing dip the goods into very thin and very blue starch; hang once more in the open air, and iron when nearly dry.

BLACK CRAPE.—Requires careful treatment. Remove the dust by gently slapping it between the hands. Steam small pieces by holding them over the spout of the boiling tea-kettle, and larger ones over a dish-pan of boiling water. Lay the moist pieces of crape between two layers of sheet wadding, and press beneath a heavy weight—the slab of a marble-topped table, or the pastry board, weighted with books or flat-irons. It is well to place a width of soft cheese-cloth both above and below the crape, in order to prevent the cotton fluff from adhering to it.

BLACK VELVET.—Brush carefully, and steam to raise the sunken pile. Two persons, their hands protected from the steam, are required to do the work. While one holds the heated iron with its smooth surface upturned, the other, throwing a very wet towel over it, presses the wrong side of the velvet down upon the iron so that the rising steam forces the pile into place, and continues this as long as possible. Lastly, the wrong side of the velvet is drawn quickly across the surface of the iron itself.

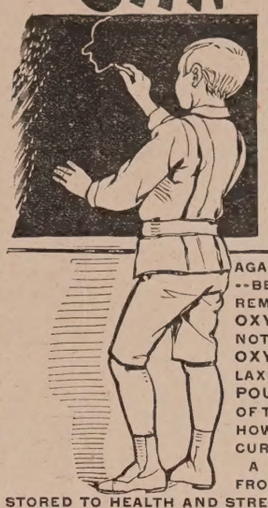
BLACK SILK.—Purchase a few ounces of soap bark at the drug-store, according to the amount of silk to be cleaned. Steep two ounces of the bark in a quart of warm water for a few hours. Rip and brush the silk, and remove all threads left by the former stitches. Spread the pieces upon the lap-board, or a clean table, and after straining the infusion, sponge on both sides with a scrap of the silk. A lather will form, and this is then to be wiped away with another piece of the silk. Do not wring the moisture from the silk; spread the different pieces upon a sheet laid over the carpet, and pin them at the corners. When dry, the silk will look like new.

BLACK CASHMERE.—Wash in hot suds, and rinse twice in lukewarm water well blued. If a clear day, hang in the open air, and iron upon the wrong side when nearly dry. Long, steady strokes of the iron and even pressure throughout will restore the original silky sheen of the material.

BLACK LACE.—Spread out the lace upon a towel stretched over the lap-board, and, using an old black kid glove or a soft piece of silk for the purpose, sponge thoroughly with a solution of borax—a teaspoonful to a pint of warm water. To retain the shape, direct the strokes from the selvage outward. Cover with a piece of old silk, and iron dry.

WASH SILKS.—The manufacturers issue the following simple directions for washing these silks successfully: Use a nice white soap like castile, or any mild variety, lukewarm (never boiling) water; wring gently, and dry quickly. Do not roll up a garment and leave it. If blue, or almost any color in these silks, has been faded by improper washing, it may be restored by soaking it for ten minutes in an acid bath, composed of cold water, with enough vinegar added to give it a sour taste. When the silk has been soaked the required time, rinse it in clear, cold water, and dry it at once. Like flannel, it is better to iron such silks before they are thoroughly dry, instead of allowing them to become so dry that they have to be dampened again.

CAN YOU DRAW



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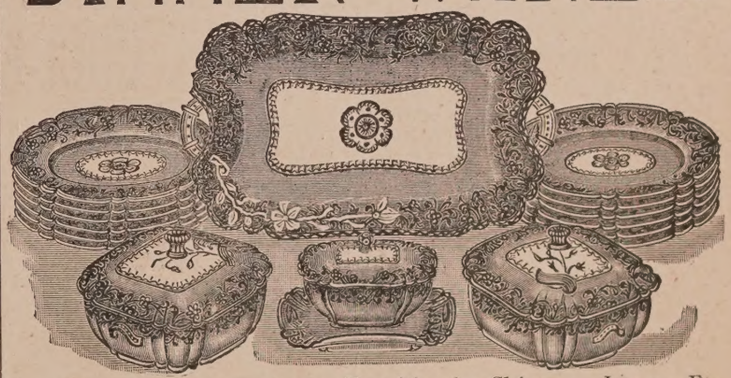

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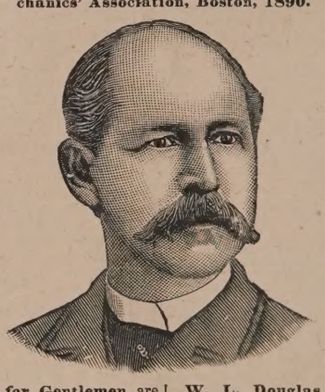

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